

LIVES AND TEACHINGS OF THE MASTERS OF WISDOM

THE WHITE OR SPIRITUAL HIERARCHY OF THE WORLD

3rd Edition



by Stefano Martorano



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3rd Edition, Spring Equinox 2023



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Maitreya. 26 meters statue, 280 Kg. in gold. Tashilhunpo Monastery in Shigatze, Tibet



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I dedicate this book to

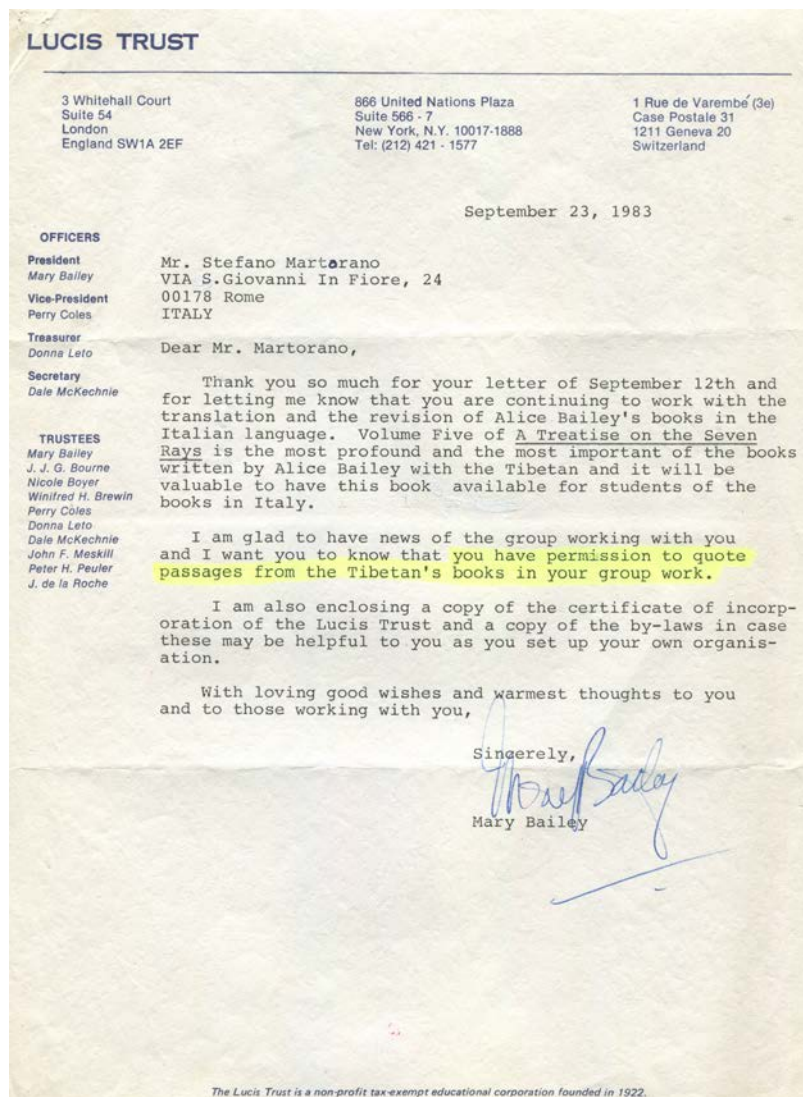
Maat, the Truth, to all those who have never lost faith in the Masters, to Master Koot Hoomi, last incarnation of Pythagoras, perfect decad, and of the philosopher Nāgārjuna and to his disciple Master Djwhal Khul, last reincarnation of Asaṅga who received telepathically texts from Maitreya. These pioneers and continuers of true Buddhism conquered conscious immortality, illuminating with their omniscience the darkness of my ignorance and giving meaning to my life through their example and teaching. Naturally this book is written for the present-day youth, so that they may learn the principles to recognize and meet the Masters. I cite three of the greatest who have left us the following aphorisms:

*"There is no darkness but **ignorance**." The Jester in 12th Night, Act IV Scene 2 of **Shakespeare** (pseudonym of **Francis Bacon** or **Master R.** inaugurator of modern science)*

Ignorance** (Avidya), or sense of the separate self, is the first of the 12 Nidana or chain of causalities, or causes of existence, that maintain in incarnation or cycle of rebirths. "My Teaching or Dharma is also a raft to be abandoned when you reach the other shore of Nirvana." Digha Nikaya, Sutra 14 and Majjhima Nikaya, 22. **Buddha

Ignorance** is characterized by the notions of I and Mine. Atmabodha, **Shankaracharya

Permission to Stefano Martorano, by Mary Bailey, to quote from the books of Alice Bailey.





THE GREAT INVOCATION

**From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.**

**From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May the Coming One return to Earth.**

**From the center where the Will of God is known
Let purpose guide the little wills of men;
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.**

Let Light, and Love and Power restore the Plan on Earth.

“The above Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and strength of this Invocation lies in its simplicity, and in its expression of certain central truths that all men, innately and normally, accept - the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that, behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to Earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.”

ALICE A. BAILEY

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Foreword

Compared to others that deal with the same subject, this text benefits from an undisputed advantage. It was the subject of a prediction by one of the sages whom I will speak of, who has the ability to read into the past, present and future of each of us as in an open book.

The prediction was made about thirty years ago in March 1992, stating that I would have written this book and it would be a success. As strange as it may seem, I had forgotten entirely about the prediction, perhaps due to the Masters' will. I was finishing the book when I casually remembered that I had written a postcard about it sent to my wife in Rome when I was in Darjeeling. I found the postcard while looking for some photos to document my encounters. Even if it concerns mainly personal matters, I am publishing it gladly below. The postcard testifies how the Masters eyes are always upon us and wise men know how to look into our hearts at will, no matter of the distance of time and space, with astounding accuracy. As is said in *Patanjali's Raja Yoga Sutras* and by the Masters themselves, the soul lives free from the concept of time and space. "The Higher self on its own plane, is not trammled by time and space, and (knowing the future as well as that which is past) seeks to bring the desired end nearer and make it more rapidly a fact." ¹



¹ Alice A. Bailey, *Letters on Occult Meditation*, page 33, Lucis Publishing Company, New York, 1966.

The event happened like this. It was on the 16 of March 1992 in Jaipur when I had just taken my leave from the house of the compassionate and humble Prince Raja Jai Kumar Atal. Suddenly without being prompted, a well-dressed Indian man, of normal appearance, came up beside me on the street, speaking briefly in English for about two minutes. He told me a few things about my family that no one could know and predicted that in September I would start writing a book that would become successful. Not giving me a moment to respond, afterwards, the man walked away in a hurry. I, indeed, started writing a draft in that September but due to other compelling service work then stopped to later resume it a several times throughout the years. Finally, now, after thirty years, the only book I have ever written is finally seeing the light of day. The same happened to Assagioli, my spiritual beacon, with the book "*The Act of Will*."



Jai Kumar Atal



Jaipur, Jan. 2000 photo with Ganga, widowed wife of Jai Kumar Atal



This picture was taken with Ganga and her granddaughter who acted most kindly as my guide, taking me to Ajmer, the site of a precedent incarnation of Master Morya, earlier than the one in which H.P.B. met him.

This foreword will be useful to those esotericists who, not gifted with intuition, have to accept only texts that have proven authority. They, like St. Thomas, need crutches or physical evidence to proceed. It will undoubtedly also be useful for all those who, filled with goodwill and deep aspiration seek objective evidence to support their ideals. Of course, no evidence will ever be enough for the unbelieving, while victory is just around the corner for those who train themselves to develop their compassion for humanity. Even today in Buxaduar India, in D. K.'s tiny monastery, orphaned monks still wait, playing the flute, for sensitive souls to come to their rescue, making their lives a little less harsh and enriched by the priceless good of the Buddha's and His successor *Maitreya* or (Tib.) *Champa Gonpo* religious and spiritual culture. The heart always responds with readiness and generosity, but if the heart sleeps man moves through life like a ghost, a shadow without awareness of the damage he does.

"I only care to have *Their* holy names
unsullied in the hearts of the few Theosophists who know
Them, believe in them and honor Them."
Letters of H. P. Blavatsky to A. P. Sinnett, p. 173.

"Judaism, Christianity and Islam are essentially identical.
Moses, Jesus, and Muhammad were very wise."
Sayyid Jamāl ad-Dīn Al-Afghanī

"Nothing is more dangerous than the truth in a world that lies."
Dr. Nawal al-Sa'dawi (1931-2021)
A tribute to the courage of a psychiatrist,
inaugurator of the century of the woman.

"The Host has permitted to know, The Host has permitted to see.
No doubt it is His wish that we shall know, that we shall see." ²

Author's Introduction

In the second half of the 19 century, industrial development in Europe and the United States proceeded apace, fuelled by scientific and technological advances with few precedents in recent human history. This development, also supported by ruthless colonial policies, allowed society to evolve in ways unimagined: it gave rise to new professions, facilitated mobility and contacts, even at the international level, for goods, people and ideas. The philosophical and ideological propellant of this era by the bourgeoisie-dominated age, *positivism*, applied the certainty of the method Cartesian mechanistic, but not ecological, to all spheres of existence. The universe appeared as a huge automaton, devoid of thought and subject to deterministic and reversible laws. Such an approach, extraordinarily effective on a practical level, nevertheless left out any metaphysical investigation, relegating it to the realm of mere fantasy, substantially useless to progress. The eternal questions about the nature and destiny of man, about death, about the cosmos, however, do not accept to remain unanswered. Perhaps, precisely for this reason, in the same years of Freud's formation, esoteric pseudo doctrines, mystical brotherhoods and movements such as spiritualism proliferated. This *middle world* was populated by controversial figures, charlatans who exploited people's need for answers, sometimes putting on deplorable shows such as bogus séances, complete with special effects and conjuring tricks. In doing so, these elements discredited at the root any serious attempt at spiritual esoteric investigation.

It is in this scenario that the figure of Helena Petrovna Blavatsky stands out. The Wise ones entrusted her with a task capable of mitigating the materialism of the era: to prove that the spiritualistic phenomena were facts, but the explanations the spiritualists themselves gave for them were completely wrong.³ She was a great traveler, a prolific author of fundamental texts of esoteric literature, such as *Isis Unveiled* and *The Secret Doctrine*; the founder, together with Colonel Olcott, of the Theosophical Society (in New York, in 1875) that opened branches all over the world. Her work, impressive for erudition, length and quality, was dictated telepathically by some Mahatmas or *Masters of Wisdom*. It is easy to understand how, in the society of that time, divided between the enthusiasm for the occult dimension and the

² Nicholas Roerich, *Flame in Chalice*, p. 22, Roerich Museum Press, New York, 1929.

³ *The Mahatma Letters to A. P. Sinnett* in *Blavatsky's Books* pag. 4.176. Downloadable from istitutocintamani.org
"you are mistaken when adding to the above the assurance that 'the spirits of the departed hold direct psychic communication with Souls that are still connected with a human body' — for, they do not."

skepticism within scientific circles, her figure sparked the most disparate reactions: she was admired by some as the messenger of enlightened Masters, considered by others as an impostor and a con artist. Together with her, the figure of the Masters was the object of numerous attacks, aimed at denying their existence and reducing them to a product of her fervid imagination. Therefore, this book purpose is to document the existence of the Masters of Wisdom, removing the halo of the legend surrounding them and restoring their full historical dignity.

The teachings of the Masters of Wisdom are above any particular religion and constitute what in India is called *Vishwa Dharma*, Universal (Vishwa) Truth, *Sanatana Dharma*, Ancient Wisdom. Hierarchy derives from the Greek and means Holy Command.

In the last 150 years, among millions of so-called inspired writings, only two stand out for their quality, reliability and truthfulness with so many confirmed prophecies,⁴ those dictated by the Hierarchy as a whole, that is, by all the sages together. The first phase of such teachings was dictated telepathically to Helena Blavatsky from 1875 to 1890, the second phase, in the same way, to Alice Bailey from 1919 to 1949. A third and final one is planned to start from 2025.⁵ These two main revelations were integrated by individual and clarifying ones by single members of the Hierarchy, who made their own original contributions: Master Hilarion through France La Due and Master *Morya* through Helena Roerich.

In her first book⁶ Alice Bailey gave a diagram of the Hierarchy of the Masters who spiritually guide humanity, complete with their pseudonyms and functions, and for each of them she added some brief information. With this text I will try to introduce the true identities, biographies and teachings of some of these beings, being aware that not everything can be documented on the Masters and one must have knowledge of cryptography to talk about it.

Before expounding the main topic, I would like to say something about my life. I was born in March 1942 into a middle-class family, I enjoyed a peaceful youth, during which I developed a great love for nature and animals.



Caressing a tripod boar

All this came to an end when I was fourteen years old; due to the untimely death of my father in a car crash. His death had put my family in profound poverty. This unexpected turn of events generated a deep sense of inferiority within me and an intense need to find meaning in life. Thus began my research, which started with the study at the age of eighteen. I began to read many books, for example: of *Vivekananda's Raja Yoga*, *Ramakrishna's* mystical teachings and *Yogananda's* Autobiography, which made me realize the goal of the liberation to which we all must strive sooner or later.

In 1960 I visited Padre Pio, the thaumaturge who would be later recognized as a saint, because known and estimated also by Pope Wojtyla. He immediately received me since he was isolated and opposed by the Church at the time. He knew how to be caring and paternal to others, so I spent a few days with him inebriated by the intense scent of jasmine that emanated from him. Although I considered myself an atheist at the time, he blessed me, encouraging me

⁴ James Stephenson, *Prophecy on Trial*, 317 pages, Trans-Himalaya, Incorporated Greenwich, Connecticut, 1983.

⁵ A. A. Bailey, *Esoteric Astrology*, p. 532 e 589, Lucis Publ. Company, New York, 1965. "In the next century and early in the century an initiate will appear and will carry on the teaching." "Future teaching around the year 2025."

⁶ Alice A. Bailey, *Initiation Human and Solar*, p. 48-49, Lucis Publishing Company, New York, 1967.

to continue my research. Perhaps it was his blessing that had favored my spiritual quest, given to the extreme difficulty of trading alone on the spiritual path.

While working in Geneva in the summer of 1964, I became acquainted with the writings of H.P.B. and a year later with those of Bailey and Roerich. I joined the Theosophical Society on February 26, 1965 at the age of twenty-two and the Arcane School at the beginning of 1967, after having studied Bailey's texts well.

In the year 1965 I met Roberto Assagioli, a pioneer in the field of psychology. He was the creator of the school of thought called Psychosynthesis but also above all a *chela* (disciple) of Master Koot Hoomi.⁷ I chose him as my guide in esotericism, and he, being generous, helped me without ever asking for anything in return. From then until his death, in the August 1974, I supported his initiatives at his side. Karmic relationships are essential in the esoteric world. I have had the privilege to collaborate with people of great value: Mary Bailey, Michal Eastcott, Torkom Saraydarian, Frances Moore and others.

In the early 70's, in Rome, I had the opportunity to meet the philosopher Krishnamurti at a friend's house and have a private conversation with him. I loved his rebellious writings very much, and he proved to be open to dialogue. Later, listening to him in Saanen, Switzerland, I realized that the path he proposed was lacking in method and, consequently, albeit reluctantly, I distanced myself from his teachings. I later discovered that my opinion was also shared by the English Master and many others, including Helena Roerich.

In September 1931 Krishnamurti⁸ also tried to deny the existence of the Masters, affirming it in the Star's bulletin. Still, it was a mistake because the following year, they testified their presence in the book *Through the Eyes of The Master* by David Anrias, a disciple of Master Jupiter. Shortly after that the English Master announced in Cyril Scott's book *The Initiate in the Dark Cycle* of 1932, that Krishnamurti had not taken the opportunity presented to him "He has cut himself adrift from the White Lodge, and repudiated all of us (the Hierarchy)." ⁹ Now that the third phase of their teaching is about to begin, it is necessary to re-establish the trust in them despite all attempts to deny their existence which would nullify their work, their philosophy and *all* esotericism.

As Assagioli had previously done, I had completed the ten-year esoteric meditative preparation of the *Arcane School* of Geneva and, since 1972, the course for Secretary necessary to help the students of the first degrees. I take this opportunity to sing the praises of that modern re-edition of the Pythagorean school of Crotone, and for the valuable training that I received in my younger years. This School is currently operating in London, Geneva and New York. It sends free lessons in all European languages to those willing to meditate on a daily basis and with techniques suitable for the Westerners.

At that time, I had begun teaching in the state middle school, got married and had two daughters. After getting in touch with Gerhard A. Jansen (Gerry) and Van Rijn of the Arcane School of Geneva and starting a correspondence with Mary Bailey, whom I would get to know personally after accompanying her with my car from Rome to Florence, I matured the will to retrace the same identical itineraries trodden a century earlier by Blavatsky, whom I considered a spiritual mother. In 1978 I left for Greece, where I spent two weeks among the hermits and ascetics of Mount Athos. At the beginning of the following year, instead, I left for India, where I would spend two months to get to know other types of spirituality. I wanted to be something other than a tourist, which is why I did not bring my camera with me, and I wore the clothes of the place and looked similar to a simple pilgrim. I went back four more times because of the love for the country, which I consider a true source of spirituality. Sringeri, Ajmer, Puri, Nilgiri, climbing the Ghirnar steps in Gujarat, Ghoom, and Gangtok in Sikkim: unforgettable memories.

⁷ Alice A. Bailey, *The Discipleship in the New Age Vol. I*, F.C.D. p.140, Lucis Publ. Company, New York, 1972.

⁸ Alice A. Bailey, *Discipleship in the New Age Vol. II*, p. 171, Lucis Publishing Company, New York, 1980.

⁹ Cyril Scott, *The initiate in the Dark Cycle*. p. 136, Samuel Weiser, York Beach, Maine, 1991.

I was hosted by various princes and Rajas, especially Karan Singh, the Maharaja of Kashmir, who magnanimously, allowed me to stay in his hotel in Jammu for about a week free of charge. Another help came from Raja Jai Kumar Atal of Jaipur, India's ambassador to Italy, thanks to his exquisite hospitality, I stayed in his outbuilding in Jaipur. He and his wife were excellent server who helped thousands of orphans. I had the honor to meet him because my daughter Eliana and I had adopted seven Indian children from the excellent organization, *SOS Children's Villages of India*, with which he collaborated in.



Remembering the hospitality of Raja Jai Kumar Atal.

During my travels, I also slept, sometimes out of necessity, on sidewalks. On the way up to Darjeeling, I passed through tropical forests that pulsed with explosive and exuberant life. Lianas of trees half a meter in diameter, huge leaves, gigantic trees and grandiose and colorful flowers, animals and monkeys of all kinds, wonderful scents and the beautiful bird calls, of the giant Himalayan cuckoo *koeli* with purple red eyes. Lush, pristine nature renewed for centuries without continuous care! I felt the throb of Life!

As a lone spectator, stunned in front of such beauty, the expression "**One Life**" took on a precise and tangible reality. The beautiful Italian woods seemed like deserts in comparison to such a divine atmosphere. Few eyes in the world have seen such a natural place, but unfortunately, because of overpopulation and the need for timber, the same nature has now almost disappeared! Once, I also exposed myself to danger, passing near leopard dens with a nauseating feline smell. The nomadic life has an indescribable wonder which is difficult to describe to those who live in the security of their homes!

Another magical instance happened when I was following a lonely country path near Bodhgaya in search of the Buddha's cave. I suddenly found myself blocked by a seven-meters wide canal, with slow water about a meter high; I started to ford it, but in the middle, to my surprise, I noticed two snakes, one to my left the other to my right, about ten meters from me. They were crossing the canal together at my side, moving swiftly while creating delicate waves due to their zigzag motion. I perceived the serpents or *nāgas* as my own security protectors! The path resumed on the other side of the bank and everything was peaceful, right and perfect. "He who is shielded with trust needs no other armor." ¹⁰

My effort was to learn about other religions, in deference to the father of the history of religions, Max Muller, the Sanskritist, who said something I can certainly confirm today:

"He who knows only one religion knows none."

To sum up, over the years my travels following the footsteps of Blavatsky have led me to make live investigations. I have spoken with numerous high spiritual personalities, including yogis, ascetics, meditators and scholars, always striving to approach the source and the spiritual beauty of the Dharma. What follows is therefore not only the result of mere literary research, but also experience, although the fulcrum of my activity has been centered around translating for free esoteric books into Italian and the dissemination of esoteric texts.

With the help of my friend Nicola Fiore, we translated the three volumes of H. P. Blavatsky's *Secret Doctrine* into Italian, considering the previous translation partially accurate. After being hosted for a few days, in Halcyon, California, at the *Temple of People*, I also

¹⁰ *Agni Yoga*, sutra 236, Agni Yoga Society, New York, 1997.

translated the texts of the *Teaching of the Temple* and *Theogenesis* by Master Hilarion, (whose volumes were given to me by Assagioli) and, later, *From Bethlehem to Calvary, A Treatise of Cosmic Fire, The Rays and the Initiations* by Alice Bailey, and some texts by Foster Bailey.

Along with a team of twelve people, we revised for free the Italian translation of all the books by Alice A. Bailey. In 2005 I personally delivered them, for the first time in an electronic format, to Sarah McKechnie, President of the Lucis Trust in New York, who approved them after due control: that is, the official Italian edition currently printed on the market. After meeting with Daniel Entin from the *Agni Yoga Center* of New York, I also had all the Agni Yoga texts revised by the same group of volunteers, and I delivered them, again in an electronic format, to my friends Sergio Bartoli and Giuseppe Campanella from the Living Ethics Community. The texts, for various reasons, were not printed out in paper-back. However, I put them on the website of the *istitutocintamani*, free of charge, in order to have an alternative translation. We also translated for free about two hundred more texts that can be downloaded.

In the early 1980s, at Tunbridge Wells, I twice met Michael Eastcott, in charge of the MGNA (Meditation Group for the New Age) for England and the Commonwealth. In 1988 I was given a task by Giuseppe Filipponio, who in his turn had been entrusted with it by Roberto Assagioli, to take on the responsibility of continuing the translation and distribution of the first three years of Italian handouts of the MGNA and of the second decade of GCM (Creative Meditation Group) handouts. I was Frances Moore guest for a few days at Meditation Mount in Ojai to make arrangements on the publications and to collect handouts I was missing. We translated and distributed them for free every couple of months to about two hundred and fifty people throughout Italy. This activity lasted three years. We then published online ten of those yearly series, on the *istitutocintamani.org* website.

In October 1988 we delivered the translation of the first three years' booklets *Meditation Group for the New Age* to the members of the Living Ethics Community. This was an anonymous work by Assagioli that they were not aware of.

At the insistence of Torkom Saraydarian, I also founded a cultural association, the *Istituto Cintamani*, whose website has always served as a means of contact with the public and from which the esoteric texts mentioned so far can be downloaded free. There are about two hundred translated texts from various spiritual traditions. I take this opportunity to sincerely thank all those who have collaborated with the *Istituto Cintamani*. First of all, my wife Rosalba, who has supported me unconditionally, and especially my friends Giuseppe Pagliaro and Diego Guglielmi for their fraternal availability, reliability and continuity in the work. I also want to thank my friend Marco Macri, M.D. who collaborated in improving the drafting of this text.

I have always been part of spiritual groups. I can say that I have found the meaning of life that I was looking for in these words from the books of the Masters, that are right and sacred to me: *group service*. *Selfless* service or "*Seva*", in Sanskrit, *must always be performed free of charge*, otherwise, if paid, calling it *work* would be more appropriate.

Even in the case of a pure motivation, one can make mistakes in carrying out a task: what matters to the Masters is not so much the result or fruit of the action, but the effort and courage to take on the *right responsibilities*. We all make mistakes, but only by working do we correct ourselves and learn. That is why I have aspired, above all, to be a server, acting: "*To the Glory of the One*". Multiplicity is illusion. As Ramana Maharshi says in *Forty Verses on Existence*, verse 33: "*It is a truth of everyone's experience that there is only one Self.*" And Master D. K.: "*Wisdom concerns the one Self...*". "*On the plane of the soul existence there is no separation, no 'my soul and thy soul.'*" ¹¹

This personal digression is intended to make it clear that the author, albeit unknown, is not too uninformed.

¹¹ Alice Bailey: *Initiation Human and Solar* p. 12 Lucis, New York, 1967; *Esoteric Psychology Vol II* p. 116.

1. Purpose of this book on Shambala and the Hierarchy

"The *fact* of the Hierarchy must be announced in no uncertain terms, thereby arousing public interest, public investigation, and public recognition." ¹²

"Therefore, the call goes out at this time for hierarchical workers to reveal with greater emphasis the *fact* of Hierarchy." ¹³

But at the same time, "He who has come in close touch with Us learns silence." ¹⁴

This essay has been written to give courage to spiritual people and as an instrument and answer to the *second of the three explicit requests of Master D.K.*, described later on pag. 170, who has always been the spokesman of the Just One, the One Who Comes, the Christ or Maitreya, expressed in this quotation:

"The second precipitation must be more consciously brought about by humanity itself and it is to facilitate this that the Great Invocation has been given, and it is for this reason that it must be widely distributed. This precipitation is to be brought about by the gradual engendering of the divine idea in the human consciousness. Above everything else required at this time, is a recognition of the world of meaning, *a recognition of Those Who implement world affairs, and Who engineer those steps which lead mankind onward towards its predestined goal*, plus a steadily increased recognition of the Plan on the part of the masses. These three recognitions must be evidenced by humanity and affect human thinking and action *if the total destruction of mankind is to be avoided*. They must form the theme of all the propaganda work to be done during the next few decades, *until the year 2025, a brief space of time indeed* to produce fundamental changes in human thought, awareness, and direction, but - at the same time - a quite possible achievement, provided the New Group of World Servers and men and women of goodwill perform a conscientious task. Evil has not yet sealed. The spread of Christ consciousness and His *recognised* Presence with us is not yet been attained. The Plan is not yet so developed that its structure is universally admitted. Evil has been driven back; there are enough people aware of the possibility of divine enlightenment and of the interdependence (which is the basis of love) to form a powerful nucleus, *provided that the inertia so prevalent among spiritual people is overcome*." ¹⁵ Dictated by Master D. K. in April 1945. The italics apart from the *if* and *recognised* is mine.

So, at the dawn of 2026, if we continue with cold and hot wars, we could witness a totally destroyed humanity, and if that happens, according to what the Masters have revealed, "it will be due to the inertia of the disciples waiting for the crisis to pass". ¹⁶

To make up for the delay, we will have to give high priority to these three issues and more effort is needed to emphasize them. The United States Space Force, America's highest space authority, established on December 20, 2019 during the Trump presidency, published a doctrine in June 2020 that opens up with the assertion that space is a theater of combat. ¹⁷

This is in opposition to the 1957 UN recommendation, stating that launching objects into space should be done exclusively for peaceful and scientific purposes! Can space solely be the

¹² Alice Bailey, *The Destiny of Nations*, p. 36, Lucis Publishing Company, New York, 1978.

¹³ Alice Bailey, *Rays and Initiations* p. 300, Lucis Publishing Company, New York, 1965.

¹⁴ *Leaves of Morya's Garden, Vol II*, Part Three, VI, sutra 4, Agni Yoga Society, New York, 1952.

¹⁵ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 164, Lucis Publishing Company, New York, 1980.

¹⁶ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 313, Lucis Publishing Company, New York, 1981.

¹⁷ U.S. Space Force, *Spacepower, Doctrine for Space Forces*, Space Capstone Publication, June 2020.

object of fight? Defense is sacred, as long as it does not trespass into a zero-sum Game Theory capable of destructing the earth.

The danger is real. Perhaps not even the first of these three recognitions exists among the masses. How many people today believe in an immanent god? Gaia, our living planet, is being destroyed by physicists designing weapons of mass destruction, chemists contaminating the environment, biologists combining artificial viruses and vaccines without much care for unpredictable consequences. I trust the readers will find this text useful and that they will trust the Masters, who do not like to be prophets of doom, or make empty threats (as we will see later, they have never made a wrong prophecy). Hopefully this text will be spread among as many people as possible and will be translated and disseminated, even though I am aware it may contain imperfections. To date, it is the only tool available to us while we wait for better ones to come. If you love your children and grandchildren, and want to avert a disaster, men and women of goodwill, please get active and arm yourselves with courage and Truth!

The Centennial Hierarchy Council of 2025, with its consequent shower of love-wisdom or second ray energy, will still take place, but in the presence of immature and infantile aspects of humanity it could well be the last one. If we truly believe in the Masters, our future will depend only on us, because it is the law that they leave us free to decide our own destiny, since humanity is now adult enough to do so. Perhaps what has been done so far is not enough. As Jesus said in the Gospel of St. John 14:12 "whoever believes in me will do greater works than me" and whoever follows the path traced by him will himself become a Master, since he has adopted him as a life model. There is no sinner who will not become a saint and no saint who has not been a sinner in the past, as *Milarepa* teaches us!

Asia is currently the center of the world, both from the spiritual point of view, since it is the seat of Shambala in the Gobi and of the Hierarchy (the latter previously in Shigatse and nowadays in Ghoom, Darjeeling, at 2250 meters above sea level) and also from the material point of view, with its natural wealth of oil, gas and rare metals. Those of Arabia are only puddles in comparison. With the collapse of the Soviet empire in 1991 the "Great Game" started anew, as Brzezinski admitted and "Eurasia will be the chessboard where we will play for world supremacy."¹⁸

Every disciple today should strive to establish group relationships in this area which will become increasingly important in the spiritual future of the world as *the West* is too permeated with materialism. "The real tragedy is that the *Western Hemisphere*, particularly the United States, will not share in this definite spiritual and vitalizing process; they are at present too selfish for this to happen."¹⁹ This is the opinion of the Masters. We need to meet other people from the New Group of World Servers, (N.G.W.S.) operating under the sign of Taurus especially in India, the world's largest democracy, and this text will hopefully provide the right coordinates to find them.

Let us now talk about the spiritual aspect of Asia. The Buddha, light of the world said: "Whosoever is unacquainted with my Law (the Secret Law, 'The Doctrine of the Heart' so called in contrast to the 'Doctrine of the Eye' or exoteric Buddhism) and dies in that state must return to earth until he becomes a perfect Samano [ascetic]."²⁰ An ascetic is one who is in a unitive state with the One Life. One can be in such a condition, like Master Morya, seated as a king and judge in a public square in Jammu, busy receiving petitions from the people and granting instant justice, in a daily commitment that lasted decades, while working with his *mayavirupa* (or double) at a distance. "The Ruler would sit daily in *Durbar*, receiving and answering

¹⁸ Zbigniew Brzezinski, *The Great Chessboard*, Introduction, Basic Books, New York, 1997.

¹⁹ Alice A. Bailey, *The Reappearance of the Christ*, p. 127-128, Lucis Publishing Company, New York, 2017.

²⁰ Helena Blavatsky, *The Secret Doctrine Vol. III*, p. 403, The Theosophical Publishing House, Adyar, 1921.

petitions”²¹ This essay, in addition to highlighting the figures of the Masters, *has three main goals* which might be described by some as utopian, but which are the shared reality of millions of aspirants and disciples who are currently preparing their work:

1. To focus on the image of the Masters (often misrepresented by countless sophists who have falsified and denied their existence) and preparing for their imminent coming that will bring simple spiritual truths. These will not require any interpretation and will not be misunderstood because the Masters will give their exact explanation themselves.
2. Bringing back, in such a materialistic age, the attention on their reality (now almost forgotten) and make it clear that everyone, if they want to, despite their own shortcomings, can contribute to what will be the most important event of the last 2,100 years.
3. Prepare in particular the young people for their presence so that they may recognize them, called forth by the suffering of a desperate humanity, calling for and searching valid points of reference. Answering the call, they have planned to come out of the closet within three decades to influence the public consciousness. All this is part of their divine Plan, preordered centuries ago.

It is essential to know that the Great Beings usually operate behind the scenes in order to be able to operate unnoticed for the supreme good of humanity. "The *chief object of the Theosophical Society* is not so much to gratify the individual aspirations as *to serve our fellow men*."²² When? *Today!*

"When the Buddha was on Earth and achieved illumination, He "let in" a flood of light upon the world problem through His enunciation of the Four Noble Truths. His body of disciples and His nine hundred arhats formulated those four great truths into a structure of dogma and doctrine that, by the power of collective thought, has greatly helped in the attack upon the world illusion. *Today* the Christ is carrying forward the same great task and in the spiritual significance of His imminent Coming (and in the language of symbolism) He and His nine thousand arhats will strike a second blow at the world glamour. It is for this that we prepare."²³ (dictated in 1940).

The Plan to reappear outwardly, along with their disciples, after the middle of this century has been planned for years to usher in the New Age of Aquarius which will begin exactly at the Winter Solstice in 2117. "It must be another 177 years before we enter what you call the first decanate of Aquarius," (written in February 1940, unpublished writings given by Alice Bailey).²⁴ In that year it will be possible, a rare event, to see the passage of Venus, which H.P.B. calls the earth's alter ego, over the surface of the Sun, given by a perfect alignment. Venus, our spiritual sister,²⁵ marks major Earth's cycles.

"It now appears possible that within the coming century the Masters may emerge from Their silence and again be known among men."²⁶

No one, to my knowledge, apart from Cyril Scott and David Anrias (pseudonym of Brian Ross), has attempted so far to add any defined details to the figures of the Masters of the Hierarchy outlined by their two messengers. There is a lot of vague, already known information out there, some are not supported by any specific evidence. Being aligned with their will,

²¹ Maud Diver, *Royal India*, p. 253, Books for Librarians Press, N. Y., 1942. With a fine photograph of Morya.

²² K. H. in *The Mahatma Letters to A. P. Sinnett*, p. 9-10, The Theosophical Publishing House, Adyar, 1972.

²³ Alice A. Bailey, *Glamour as a World Problem*, p. 23, Lucis Publishing Company, New York, 1967.

²⁴ Alice A. Bailey, *Handouts Grade of Discipleship, Series 11 Set 77, written in February 1940*. Reprinted from Rick Good, The SRI database, *The Journal of Esoteric Psychology* Vol. 5, Number 2, 1989, p. 98.

²⁵ H. P. Blavatsky, *La Dottrina Segreta Vol. I Cosmogenesi Stampabile* Cintamani pag. 230 ital. pag. 323 ingl.

²⁶ Alice Bailey, *Unfinished Autobiography*, p. 239, Lucis Publishing Company, New York, 1951.

although aware of my limits, given the necessity and urgency of the times, I will attempt the difficult task of adding more information about them. I intend to describe not only their lives, which is relatively easy, but also their ineffable state of One Life. Their state of consciousness cannot be described in words, because it is like trying to explain higher mathematics to a five-year-old. Nevertheless, an attempt must be made and certainly the intuitive readers will understand. A whole series of prejudices and misconceptions that are part of the mental equipment of the scientific, cultural, philosophical and religious intelligentsia of the "*maîtres à penser*" accepted by humanity oppose understanding. Suffice it to say that the scale of intelligent beings in the universe is infinite, but man, a microbe of intelligence, believes he is its only possessor. "The function of some Masters is to be intermediaries with higher intelligences".²⁷

What is their *philosophy*? The *Wisdom of Love* (and not love of Wisdom), a term coined by Pythagoras. It is "the One who emanates the many and pervades the All." H.P.B. *Secret Doctrine I*, p. 382 Engl. It is the philosophy of Giordano Bruno, that of the infinity of worlds, of beauty, of courage, of the intelligence of matter, of the universe as a living entity and organism, of living stars that are luminous neurons from which They daily receive energies that man does not even suppose exist, of a space that is not an empty and dead container but a living and pulsating entity, a true cosmic protoplasm. Our world is but a cell of a vaster organism.

It is the *Hilozoism* of the early Greek philosopher and astronomer Thales of Miletus, for whom the origin of life is not associated with a divine creator. "All matter is living matter, or is the vital substance of deva entities".²⁸ Not only our Earth (Gaia),²⁹ but the whole Universe is pervaded by Life. To the question of the great sage and thaumaturge Apollonius of Tyana, a reincarnation of Jesus,³⁰ "Should we then consider the universe as a living being?", Jarchas in India answered: "Of course if you think well: because it generates everything."³¹

And the Qur'ān tells us in the sura 54:49, according to *Ibn Sammāk*: "Surely We are all things." Waves of solar plasma embrace, at times, the Earth with a corona of spiritual energy in the form of iridescent, colorful and wonderful *aurora borealis*, the Earth's aura. Soon the word "inorganic" will be erased from humanity's lexicon because it is baseless.



Aurora Borealis, its all-important rays seen from space, computer reconstruction.³²

²⁷ David Anrias, (Brian Ross) *Through the Eyes of the Masters*, p. 24. Routledge & Kegan Paul, London 1971.

²⁸ Alice A. Bailey, *A Treatise on White Magic*, p. 8, Lucis Publishing Company, New York, 1969.

and Alice A. Bailey *A Treatise of Cosmic Fire*, p. 488 and p. 638, Lucis Publ. Company, New York, 1999.

²⁹ James Lovelock, *Gaia, New Ideas on Ecology*, Bollati Boringhieri, Turin, 1996.

³⁰ Alice A. Bailey, *Initiation Human and Solar* p. 56, Lucis Publishing Company, New York, 1967.

³¹ Philostratus, *Life of Apollonius of Tyana*, Book Three, 34. p. 168 Adelphi 1988. But are the written notes of Damis, Apollonius' companion, reliable? In my travels in India, I never met any *true* ascetics or itinerant yogis who lied, and even if my offering was generous, they accepted what was enough for them as their daily food, returning the rest. It must be said, as evidenced by Sanskrit texts, that such were considered by their eastern colleagues *Apalūnya* and *Damīśa*. King Fraote is none other than Prāvṛti of Takṣaśīla (Taxila) near Rawalpindi and Iarca is Ayārcya, successor of Gaudapada, *paramaguru* of Śhaṅkara. See Gopinath Kavirāj, in his introduction to the Brahmasutras, Benares, 1936. In the Museum of Candia in Crete Apollonius wears a simple robe and the seven-knot bamboo staff, the *danda*, typical of yogis.

³² N. Roerich, *The Heart of Asia* p. 160 "Aurora borealis are the rays of the Invisible Shambala." Roerich Museum Press, New York, 1930.

In order to testify the existence of these Sages, we will go back in time quoting mostly texts dating back to no more than hundred fifty years ago. Needless to say, the further back in time we go, the more their existence as founders of the Mysteries and civilizations was taken for granted by humanity. In the history of Rome, *Numa Pompilius* is no exception. Not only was there no era in which Their presence was not taken for granted, such as that of the *Sons of Horus* in Egypt, but they are as operative today as ever and those who have already adapted to their principles and disciplined themselves and aligned themselves with their teachings, will operate with them in perfect harmonic resonance, are already their conscious collaborators. I would like to add that I do not claim any authority or personal prestige for what I have discovered so far, because, like everyone else, I have a long spiritual journey ahead of me. I agree with the ascetic and former king *Bhartrihari*, that the struggle to attain detachment, though hard, is within the limit of our chances of victory, for everything arises from the mind and nothing is greater than it. "Even if one has for a bed the bare earth, for a family one's own body, and for clothing only a rag, the desire for enjoyment does not abandon man." ³³

The ascetic's isolation should not be seen as selfish and does not imply egocentrism. On the contrary, the ascetic chooses to operate in the realm of thought, at a distance, as a true esotericist, since energy follows the thought and every human physical action presupposes, and is preceded by, a thought that caused it. As for the false ascetics, I quote H.P. Blavatsky: "A sadhu who uses *ganja* and *sooka* - intoxicating drugs - is but a sham ascetic. Instead of leading his followers to liberation, he just drags them along with himself into the ditch." ³⁴ Here are some questions addressed to me, and their answers.

1. Why did only you happen to know so much about the lives of the Masters?

"At the end of the Battle of Marengo Napoleon said that he preferred a lucky general to a good one. It is evident that I was just lucky. Or perhaps it is the consequence of a research and veneration for them that makes one overcome all obstacles. Apart from this, my only merit, if it can be so called, is that of never having doubted, even before finding proof, even for an instant of their existence and of having unmasked their imitations. "

2. Can you give us an advice for recognizing the new reincarnations of these Masters?

"Don't waste a minute! Love them by putting their teachings into practice, defend them from the assaults of ignorance, but above all do their will and be of help to humanity. "

3. What to do in the meantime?

"Let us serve our brothers even while sleeping. It is precisely the teaching given by Christ that saves humanity and not his symbolic death on the cross. The world wants a living Christ rather than a dead Savior. Let us study and practice His teaching given telepathically to Alice Bailey as we wait for the next one to be given, as stated in A. Bailey's volume *Esoteric Astrology* on p. 589, around 2025. Let us repeat *The Great Invocation* with our heart, will and mind, because it is recited daily, in its condensed form of seven words in *Senzar*, by the Christ, Maitreya or Krishna, the *Premavatar*, the Righteous One, the One who comes and because it is us who must approach them and meet them halfway. A step towards the Masters entails consequently a step by Them towards us. Ask and it will be given to you, knock and it will be opened. Those who love them, or the most courageous, can still reach them instantly in the true place to meet them which is our heart. Great is the unifying power of love and thought. It is the indispensable ingredient of telepathy. We too can become part of this universe of love by being inspired by the words of a Tibetan proverb: 'If there is veneration and love, even a dog's tooth, an obvious false relic, will emit light.' ³⁵

³³ Bhartrihari, *Vairâgya Shatakam*, (Centuries on Detachment) Verse 15, Translation by Vikekananda.

³⁴ H. P. Blavatsky, *Collected Writings Vol. IV*, p. 352, Theosophical Publishing House, Wheaton, Ill. 1981.

³⁵ Alexandra David-Neel, *Magic and Mystery in Tibet*, p. 301, Dover Publications Inc. New York, 1971.

The opportunity to have great Teachers is there³⁶ but let us not expect to be saved by others because, as the Buddha said in *Dhammapada* XII: 4, each of us must work hard for our own emancipation. "You are your own master. Who else can guide you? Become your own master and you will discover your own inner master."

The Pythagorean *σῶμα-σῆμα*, the body is a prison, spoken of by Orpheus and Plato in *Phaedo* 82E, is still valid today, and proportionally only three thousand humans have become enlightened out of a total of 60 billions of whom eight are currently physically incarnated. With the new advent *en masse* of the Hierarchy they will become millions. "It is *liberation* which is the keynote of the New Age,³⁷ just as it has ever been the keynote of the spiritually oriented aspirant."³⁸ This text, therefore, is for those *who are already on the Path* and have a strong aspiration for the divine.

On the topic of liberation and enlightenment, I will quote my instructor of esotericism who was a doctor and who knew how to describe it with admirable conciseness. Ever since his youth he had committed himself to the same path of his own master K. H., that of the *Bodhisattva*: renouncing the highest good, the *Nirvana*, to remain as rear guard, sacrificing oneself like the three hundred Spartans at Thermopylae, to help a suffering humanity.

Assagioli was a doctor in a psychiatric center during the First World War. When he saw that only 100 out of 1000 soldiers in the trenches returned, many of them with limb impairments or psychological damage, he started to reflect on human priorities. As stated in the *Unesco* constitution, wars are born in the minds of men and it is in those minds that the defense of peace must be built, to slow down the military escalation accepted nowadays with ease and recklessness.

"Liberation does not imply the abandonment of the external world and the cessation of all activity in the human domain. Its true meaning is the redemption from all slavery imposed by matter, by the passions, by the mind, and therefore complete dominion over *matter and freedom in matter*. The confirmation of this conception is given by the high example of those who, moved by deep compassion for the blindness and sufferings of men, propose to devote all of themselves - while walking the path of spiritual liberation, and *after having* conquered it - to the good of their fellow men. Such intentions are found formulated in the noble "*Bodhisattva* vows" or "future Buddhas" reported in various oriental texts. Here are two of them: "May I, in this universe of living beings, be the refuge, ... the salvation, the island of creatures... May I adopt for mother, for father, for brothers, for sisters, for relatives, all creatures. Henceforth I shall practice with all my might, for the happiness of creatures, generosity, righteousness, patience, heroism, meditation." *Bodhisattvapratimoksa*.

"As the elements - earth, water, fire and air, - are in every way and without selfishness serving the innumerable creatures in the immensity of the world, so may I also contribute to the life of every creature, until each is freed from pain by attaining nirvana." *Bodhisattvacharyavatara* of Shantideva (Ch 3, 21 Buddhist of the '800, son of King Kalyanavarman'.)

Therefore, practicing yoga, aiming at inner conquests, freeing oneself from the "chains" of the world - far from being, as some have not understood, a form of "spiritual egoism", a contradiction in terms! - is precisely the way to acquire the qualities necessary to help humanity more effectively. May in this hour of supreme need - but precisely for this reason of special opportunity - all those who hear "the call", who truly love their brothers and sisters and feel the urgency of compassion, set out with a determined will to "*free themselves in order to free*".³⁹

Roberto Assagioli

³⁶ "Our task is to help humanity." *Leaves of the Garden of Morya*, Vol I, sutra 176. Agni Yoga Society, 1953.

³⁷ "The whole future is based on attainment of Illumination." *Leaves of the Garden of Morya* Vol. II, Part Two, III, 20.

³⁸ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 497, Lucis Publishing Company, New York, 1981.

³⁹ A. Bailey, *La Luce dell'Anima. Gli Yoga Sutra di Patanjali*, foreword by R. Assagioli, p. X. Carabba, 1945.



Roberto Assagioli, victorious chela of K.H., born Feb. 27 1888 of a theosophist mother; I met him in 1965 and he blessed my daughters, before passing beyond the veil on August 23, 1974.

Here is our motto! It is Humanity ⁴⁰ itself that will have the task of healing and purifying the mental and emotional aura from what has polluted our planetary home. To the New Group of World Servers and the spiritual people of today the Masters could symbolically say:

"A turtle cannot walk unless it stretches its head outward." And add:

"A person who is sleeping does not know that he is sleeping." And also exhort humanity:

"Every butterfly before its metamorphosis was a caterpillar that could not fly." And deify yourself, "The spider climbs up the thread that came out of itself."

The Reappearance of the Christ and of the Hierarchy is imminent ^{41 42}, just a few years away. Let us participate in this event, as important as the moments in which Krishna or the Buddha were present on earth, by preparing ourselves and developing the fundamental requirements: Study, Meditation and Service in function of the Common Good. This book is based on the words of the Masters. I have merely put together the data I collected during my travels and my life. So, I felt it was important to give the floor to the Masters themselves and quote them continuously. My hope is that this text will help, clarify and encourage, especially the youngest, to dare, to travel and to research, because as Dante said: "*we were not made to live like brutes but to follow virtue and knowledge*," and what distinguishes man from animals is true spirituality. "*All things all have order among them, e questo è forma che l'universo a Dio fa somigliante.*" *The Divine Comedy, Paradiso I*, 103.

Pythagoras along with the Chinese and Indians found this order in the *natural* and precise mathematical ratios of musical intervals that arise from the scale of fifths or division by three of the unit, whether it be harp string or the full extent of the octave. He who seeks shall find, for as K. H. stated, "The Adept is the rare efflorescence of a generation of enquirers." ⁴³ Everyone will answer their own questions, but it is necessary to remember, as Archytas of Tarentum says in the fragments of "*The Sciences*" that "To find without seeking, is difficult and rare; to find by seeking, is easy and smooth; but to find, without having any idea of what is to be sought, is impossible." ⁴⁴

⁴⁰ "At present you encounter four types of people: The first is fighting under Our Shield; The second fights without Our protection, but already is completing the payment of its karmic debts; The third wanders and gropes, blinded by the dark veil of its fate; The fourth comprises the enemies of Light. The first ones will understand your call. The second will quiver with expectancy. The third will indifferently turn their heads away. And the fourth will answer you, arrow for arrow." *Leaves of the Garden of Morya, Vol I*, Sutra 424.

⁴¹ Alice A. Bailey, *The Reappearance of the Christ*, pp. 58-59, Lucis Publishing Company, New York, 2017.

⁴² "The Christ said, "Not in a temple, but in spirit shalt thou pray... It is precisely the generally-accepted religiousness that is unnecessary..." *Leaves of the Garden of Morya, Vol. II*, Part Two: IV, Sutra 3.

⁴³ *The Mahatma Letters to A. P. Sinnett*, Letter 2, p. 6, The Theosophical Publishing House, Adyar, 1972.

⁴⁴ Maria Timpanaro Cardini, *I Pitagorici, testimonianze e Frammenti*, Vol. 2° p. 375, Nuova Italia, 1969.

"Again, people will approach with the question as to how to deal with obstacles. Some are handicapped by family, some by distasteful occupation, some by poverty, some by attacks of enemies. But a good horseman likes to practice upon untrained horses, and prefers the obstacle of rough ground and ditches to a level roadway. Every impediment must be made the birth of a possibility. Disconcertion before an obstacle always emanates from fear. No matter how the cowardice be garbed, We must reveal the page about fear. Friends, until impediments do not appear to us as the birth of possibilities, we will not understand the Teaching.

Success lies in expanded consciousness; it is impossible to approach it in fear. The ray of courage will lead above obstacles; because, as the world now knows, the seed of blood grows. The seed of knowledge grows, the seed of beauty grows!

If the path is strewn with bones, one can pass boldly; if people speak in different languages, it means the soul can be revealed; if it is necessary to hasten, it means somewhere a new shelter is ready. Blessed be the obstacles, through them we grow!" ⁴⁵

"You will inevitably encounter a certain kind of people who fly into a rage at mention of the Teachers. They are ready to trust in any despicable stock market speculation, they are ready to believe in any swindle, but the idea of the General Welfare is inadmissible to them. Look intently into the pupil of the eye of these people. Therein you will find an evasive shadow, and they cannot long endure your gaze. These are hidden *dugpas*. Often, they are more dangerous than their more obvious colleagues. Even if a purse of money is sent to them, they will recall a non-existent debtor. If they are saved from ruin, their gratitude will go to the police. Even if one should bring these seemingly well-intentioned people to the very boundary of Our Abode, they will declare that what is seen is a mirage. It might be thought that this is due to ignorance, but the reason is far worse. Beware of them! Chiefly, protect the children. They are the cause of many children's ailments. They find access into the schools. For them historical fact and the law of knowledge are non-existent. Upon encountering sickly children inquire about the quality of their teachers." ⁴⁶

To the few who have complimented the extensive work of the *Cintamani Institute*, I want to respond with the words of *Narayana Guru of Varkala* who had two million devotees, "We have done nothing in the past nor is it possible to do anything in the future. Helplessness fills us with sadness." ⁴⁷

Of course, we have contributed only a drop to the ocean of needs.

I take this opportunity to say that those who have problems understanding the terminology used here, can download H. P. Blavatsky's *Theosophical Glossary* for free from the website istitutocintamani.org

Will I be able to encourage young people with the description of the *heavenly instructors* of humanity? Is the motivation pure?

When one is at the end of life and to pass beyond the veil it is exceedingly foolish to write for personal gain or recognition. I will succeed if, as the Romans used to say, it is true that *nomen omen*, in other words: there is a destiny in one's own name. Mankind is exiled on earth, yet, our true home is in heaven. Every path on earth is just a shadow of a celestial path towards unity; a path devoid of reference points and descriptions, studded by an inner light that gets brighter and brighter and not by a physical, outer light that is only seen. Today it's spring and Life is rising!

Stefano Martorano (Στέφανος μάρτυς-Οὐρανός, *Crowned Witness of Heaven*)

Rome, *Spring Equinox 2022*

⁴⁵ *Leaves of the Garden of Morya Vol. II*, Part Three, VI: sutra 12, Agni Yoga Society, New York, 1952.

⁴⁶ *Leaves of the Garden of Morya Vol. II*, Part Three, V: sutra 19, Agni Yoga Society, New York, 1952.

⁴⁷ Nataraja Guru, *The Word of the Guru*, p. 36, D.K. Printworld Ltd, New Delhi, 2003.

2. Who are the Masters of Wisdom or Mahatmas.

"To ignore all that happened before you were born, is to remain always a child" *Letters to Brutus*, 34. Cicero

"The initiates are as hard to catch as the sun-sparkle which flecks the dancing wave on a summer day. One generation of men may know them under one name in a certain country, and the next, or a succeeding one, see them as someone else in a remote land.

*They live in each place as long as they are needed and then pass away "like a breath" leaving no trace behind."*⁴⁸ Endreinek Agardi, from Koloswar.

"Simplicity, beauty, and fearlessness - Christ and Buddha spoke of nothing more." ⁴⁹ The evolution of each human being and his experience on earth, the latter defined by the Pythagoreans as a descent into hell, on the lowest plane, has perfection as its purpose, since man is a miracle that has infinite hidden capacities. Over the centuries the theme of the Masters of Wisdom or wise guides of humanity has fascinated the thinkers and all those who have intuitively perceived that, just as there are geniuses and gifted people, there must be a group of evolved individuals who are models of reference on our planet. Here is how one of them, Master D.K., talks about it: "The Masters of Wisdom constitute the spiritual Hierarchy of the planet. Call Them by what name you choose, the most cherished belief of humanity is that there exists in the world always and for ever a hidden Reality, Those Who have conquered death, Who possess illimitable powers to help, and Who can be reached by prayer and invocation." ⁵⁰

They are or have been great meditators, ascetics who have forgotten themselves and the world, which exists only in contrast to one's own ego. They are *Yogis* and *Rishis*, great thinkers and experts in the domain of the mind. Since the time of Hypatia of Alexandria, the one who brought their teaching back to light in nineteenth century Europe was Helena Petrovna Blavatsky, the greatest writer and world traveler of the century, who reached all continents. ⁵¹

She was the first in the modern era to speak about the Mahatmas and to proclaim the spiritual revelation later called Ageless Wisdom or Theosophy through the organization of the Theosophical Society or Universal Brotherhood, ⁵² founded by the Masters to promote Brotherhood among the people; the only solution today, in the atomic era, so that humanity may survive through fair interpersonal and international relations.

In the words of Mazzini, "Brotherhood is, there is no doubt, the basis of every society, the prime condition of social progress." "We believe in one God, author of all that exists, living, absolute Thought, of whom our world is a ray and the Universe an incarnation." ⁵³



About Mazzini, a great disciple of the Masters, the poet Carlyle, a man of integrity and a profound connoisseur of men, wrote in a letter to the Times of London, "He is a man of genius

⁴⁸ H. P. Blavatsky, *Collected Writings Vol. I*, p. 161. Theosophical Publishing House, Wheaton, Ill. 1988.

⁴⁹ *Leaves of the Garden of Morya, Vol. II*, sutra Part II, IV, sutra 5. Agni Yoga Society, New York, 1952.

⁵⁰ Alice A. Bailey, *Externalisation the Hierarchy*, p. 257. Lucis Publishing Company, New York, 1981.

⁵¹ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, page 21, Theosophical Publ. House, London, 1921. "The whole ancient world believed in it... Mexicans had their initiates... their Magicians and their crypts of Initiation."

⁵² This was the only purpose and the exact name chosen by the General Council held in the palace of His Highness the Maharajah of Vizianagram in Benares on December 17, 1879, in which Principles and Rules were established. The Theosophist, p. 179, April 1880. To this purpose was always given little emphasis, to the advantage of other lesser ones.

⁵³ Giuseppe Mazzini "Mazzini Opere" "Fede e Avvenire" Part VI and IX, Vol. II, p. 251, " Rizzoli, Milano, 1967.

and virtue such as I have perhaps never met in my life, a man of profound sincerity, humanity and depth of mind, rare to meet on this earth." ⁵⁴

The Masters say there is no extra-cosmic God, but the universe is the physical body or vehicle of God. The term Divine can be considered synonymous with energy or matter at its highest degrees of rarefaction, subtler than that of which the mind is made. Our utmost respect is due to our bodies and to the Earth, which is alive, as anyone who lives near a volcano knows well.

But is the universe dead or alive and is there a goal, a Divine Plan? Launching a ship without a rudder and a goal would be stupid, of course! A young science, or rather an infantile one, not being able to perceive the rudder of intelligence within nature, had established that our planet, which contains within itself *all the lives* of the five kingdoms of nature (mineral, vegetable, animal, human and divine), is only made up of matter perceptible to the physical senses, therefore for many the earth is a lifeless stone launched into space. It is one of the *idola tribus* mentioned by Francis Bacon, founder of the modern science: he explains that man gives too much importance to the sensory experience, and is convinced that this cannot deceive him.

What a paradoxical idea to consider our planet a pile of stones and bodies drifting in space, only destined to collision! The brains of many scientists are *alive*, yet they perceive themselves as inert matter! The *Greater Life*, though, unconcerned with the incongruent ideas of these slow-paced individuals and their walking at 3 Km/h, drags them during the year at almost 3 Km/s along precise elliptical orbits and proceeds together with the Sun towards an exact point in the galaxy. The *One Life* is also Intelligence and it knows where to go. Some call it *God* and the Masters of Wisdom are its Collaborators or its group, Its Ashram. Fortunately, modern physics is becoming increasingly metaphysical and the discovery of ever more subtle energies is putting it back into the right perspective.

The Sages, the Masters, the *Sapta Rishis* of the Indian tradition, have the single eye, as powerful as the thousand eyes on the tail of the peacock, which is the vehicle of *Sarasvati*, the goddess of Wisdom and they know how to draw the good from the apparent evil of globalization which is ultimately interconnection and integration. They bring "*ordo ab chaos*" through the energies derived from the 7th ray, focused through Uranus (see *A Treatise on the Seven Rays, Esoteric Astrology* by Alice A. Bailey), which will favor, as prophesied by H.P. Blavatsky, the *birth of the Christ Consciousness*, the *true Christmas*, in millions of people by the year 2100. "Occultism must win the day... before the end of the twenty-first century A.D." ⁵⁵

But he who loves himself too much above all things will not pass through the gate of the kingdom of heaven!

After the scientific affirmation of the existence of the Soul, which will take place during the next decades, the human spirit of research will turn to the inner worlds and it will start a race for understand the vast human abilities, which will become overwhelming and in which every man or woman will be able to participate as a direct experimenter. It should be remembered that the present century has been defined by the Elder Brothers as "the century of the woman", who is waking up from the minority position to which religions had relegated her, depriving her, until not more than a century ago, of the right to vote, of education, and not long before, even of a soul. The three great messengers of the Masters, instead: Blavatsky, Bailey and Roerich place in their true light all the ability to love, the sensitivity, grace, beauty and nobility of the woman.

⁵⁴ Giuseppe Mazzini " *Mazzini Opere*" Vol. I, p. 38 Rizzoli, Milan, 1967.

⁵⁵ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 23 Theosophical Publishing House, London, 1921. Free download, p. 3494. <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>

We know that Zeus entrusts humanity, his “flock of sheep”, to shepherds, beings of a higher realm, just as we often unconsciously do with our pets which, in order to evolve and become human, need the companionship and love of the beings that tend to them.

The description of the lives of the Masters in this book derives from the logical consequence of the previous premise: there must be Perfect beings. Perfect as far as the fourth kingdom of nature, the human one, is concerned, (let's remember that the first is the mineral, the second the vegetable, the third the animal), but in a continuous upward progression within the divine kingdom. Perfection, such as theirs, cannot depend on the amount of knowledge acquired, which is infinite, but from a different way of looking at the world and therefore from an inner transformation of those who perceive, which allows them to rightfully enter the fifth kingdom, the spiritual one.

This goal is achieved through a simple and powerful method, but difficult to implement: controlling one's impulsiveness, passions, emotions, mind, a psychological withdrawal from the external environment and a continuous and sustained exploration of the functioning of the mind and one's inner worlds through the practice of meditation.⁵⁶ Therefore, not only knowing, but also disciplining and transforming oneself in order to implement a true metamorphosis and immersion in the One. This is the same path followed by Plato in the West and the Buddha in the East, who were not religious, but lay researchers.

We are, in fact, touching on the lofty subject called 'know thyself,' the only one worthy of man's thought, and especially of the manifestations of God in the world of men, those in which the Divine is fully revealed, after they have put all this in practice, (a true Psychosynthesis, the backbone of which, as Assagioli said, is freedom, or the principle of self-determination). Everything else, fame and power, wealth and science, are nothing in comparison. Let us do it, therefore, with deep reverence and a profound sense of humility, aware of the difficulty of such an undertaking, and in order to achieve it let us invoke right now the help of Those we speak about, the Masters of Wisdom, the Guardian (or Protective) Wall that shelters Humanity.⁵⁷

Today, a time when "everything is allowed", the old religious values have collapsed, everything is uncertain and everyone acts for his own benefit. Truthfulness, friendship, fidelity, tact, kindness, good taste, harmony, sense of beauty, character improvement, ethics, inner research, detachment from money, these are no longer reference values. Easily one corrects others more than working on oneself. People are too extroverted and divulge their own ignorance. A new Confucius is needed who, by renouncing an anthropomorphic God, dogma and superstition, by freeing ethics from religion, could re-present the ideal of the noble man, who overcomes the fear of hell or the hope for heaven. Our real nature is the Spectator Consciousness disidentified from the spectacle!⁵⁸

At the same time, the number of those who, disgusted by the lack of values, materialism and the prevailing consumerism, want to take the road to wider realities is growing. It is to these dissatisfied people that the Masters are ready to teach.

High is the destiny of every man. After building the temple of the soul, over the course of many incarnations, and then destroying it (for ecstasy, *ananda* or joy of the soul can also become a limitation), one rises to a new state of being, the spirit aspect unveils and the goal of the fifth initiation, that of Revelation, can be reached.⁵⁹ One becomes a Master after treading the entire enlightened path to Awakening, and becoming the very Love, that is understanding. One becomes the beating heart of humanity and performs this vital nourishing and protecting

⁵⁶ Plato, *Phaedo* 82C.

⁵⁷ H P. Blavatsky, *The Voice of Silence*, p. 94, <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf> p. 1804.

⁵⁸ Alice A. Bailey, *The Light of the Soul*, p. 160, Lucis Publishing Company, New York, 1970.

⁵⁹ Alice A. Bailey, *The Rays and the Initiations*, p. 532, Lucis Publishing Company, New York, 1988.

function, like loving parents, automatically and unknown to most. As soon as one reaches enlightenment, they identify with pure embodied soul consciousness. The flowers that have already blossomed are a guarantee that all other human buds will follow.

Indeed, though, there is only one flower, and when an individual understands that there is no separation between man and God and that we all are mirrors made in the image of God, the path to ultimate unity begins (the cornerstone of the philosopher and mystic *Ibn'Arabi* and *Emir Abd el-Kader*, the father of the Algerian nation, *wahdat al-wuğūd* "the Oneness of Being").⁶⁰ There is one essence and one reality (*haqīqa*) to be experienced in ecstasy. Here is how Léon Roches describes the emir in ecstasy at night. "Standing, his arms raised to the height of his head... his blue eyes lined with black lashes looked up, his slightly half-closed lips seemed to be still reciting a prayer although they were motionless; he had reached ecstasy. His aspiration to heaven was such that he seemed not to touch the ground."⁶¹

The Christ, the friend not to deny, was the first of mankind to blossom, since the Buddha incarnated for the first time already on the lunar chain. (The Moon, according to the great seers, is dead as a planet, having no more rotational motion and an atmosphere, and is but a corpse in space, but it was the mother of the Earth and humanity once lived on it, before the wave of life passed on our planet). Everything, therefore, is already within us and validates what, according to Cicero and Virgil, the Mysteries and Pythagoras taught: the reincarnation⁶² of our Monad in other human bodies (but never in animals as Iamblichus, Proclus and Hierocles teach in the Golden Verses of Pythagoras,). "The dissident spirit [personality] passes into bodies of men and women, and falls no lower than this condition."⁶³

Also, Mahomet, a very advanced initiate, and as a senior disciple was overshadowed by Master Jesus⁶⁴ affirms this and adds that in every sentence of the Koran there is an inner and an outer meaning, something he learned as a boy from the Neoplatonist *Bahira* when he accompanied his uncle *Abu Talib* to the Nestorian monastery of *Busra* in Syria. In 1994 I followed the same path and in the mystical area of *As-Suwayda* among the followers of *Hamsa* or Druses, I understood that the basis of the Prophet's teaching lies in Neoplatonism. *Sura* 2, 28 refers to multiple lives and deaths.⁶⁵ Another *Sura* is clear: "And he sends rain from above, in just quantity, and brings back to life the dead earth; equally you shall be reborn," (43:11).

Do we think that our soul is separated from the joyful flow of observant consciousness? Do we always sit on the serene throne as observers of the flow of thoughts or not? Let us thus become the detached Witness, the Watchful Jewel, the Immortal Divine Treasure which, as Jesus says, no one can steal from us and which grows stronger and stronger by subtracting energy from the observed or *vritti* distractions of *Patanjali*, until we discover that it is itself the energy behind the thought-forms we ourselves create. We rediscover ourselves, the joyous Soul, the Thinker, the detached Actor playing all the roles, including those male and female. Once

⁶⁰ Alice Bailey, *A Treatise on White Magic*, p. 8, Lucis Publishing Company, New York, 1969. "There exist in our manifested universe the expression of an Energy or Life which is the responsible cause of the diverse forms and the vast hierarchy of sentient beings who compose the sum total of all that is. This is the so-called hylozoistic theory, though the term but serves to confuse. This great Life is the basis of Monism, and all enlightened men are Monists. "God is One" is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being. It is the root cause, therefore, of duality."

⁶¹ Léon Roches, *Dix Ans à travers l'Islam*, p. 141, Perrin, Paris, 1904.

⁶² Banned from the Church in the 6th century during the Council of Constantinople, because people had begun to believe that they would rise with their physical body on the Day of Last Judgment, great nonsense.

⁶³ *Ummu'l Kitāb*, Issue XXXIV, p. 215. Translation by Filippini-Ronconi, IUON, Naples, 1966.

⁶⁴ Alice Bailey, *The Rays and the Initiations*, p. 254. Lucis Publishing Company, New York, 1988.

⁶⁵ "How do you deny God who gave you life when you were dead and brought you back to life and will make you die again and then live again and finally to Him you will return?" *The Quran*, Sura 2:28 p. 6, Bausani translation, Rizzoli, Milan, 1996.

the thought controller has been installed day and night, the actions will be all motivated by the love that is understanding.⁶⁶

It should be noted that the "Invisible College" founded by John Wilkins, inventor of a system of cryptography, was the embryo of the Royal Society, (the first scientific academy of England) and consisted essentially of neo-Platonic esotericists. Hermetic science, or the science of analogy, says that the planet, like the etheric or vitality body of man, has four minor and three major centers. The first one of the latter, *Shamballa*, the center in which the Will of God is known, corresponds to the center of the head or governing fulcrum in man. It anchors in the pineal gland and is the energy of the divine Purpose stimulating all that takes place on the planet or by analogy the will in the life of man.

The second center, the Hierarchy of the Masters, corresponds to the heart center between the shoulder blades, then to the thymus gland and the blood system which distributes the same energy with reduced potency, qualifying it with love, so that Humanity may use it. Humanity, in turn, constitutes the receiving creative center, namely that of the thyroid or throat.

The purpose of this work is to better describe the heart chakra, or intermediate center at the planetary level, and to highlight the qualities to recognize it. It goes without saying that, although perfect from the human point of view, the Hierarchy of the Masters of Wisdom is nevertheless evolving with respect to *Shamballa*, 'the house of the Father' towards which it strives with all its strength.⁶⁷ Although they are Masters, they not only teach Humanity, which is a minor task for them, but at the same time they are the students of a higher center and continue to learn on the infinite Path of Bliss or Higher Evolution.

The same happens to the one who presides over the destinies of our planet, the Lord of the World, a God (on His level) still imperfect and, on a higher spiral, still evolving as long as:

"All beauty, all goodness, all that makes for the eradication of sorrow and ignorance upon the Earth must be devoted to the Great Consummation. Then when the Lords of Compassion shall have spiritually civilized the Earth and made of it a Heaven, there shall be revealed to the Pilgrims the Endless Path which reaches to the Heart of the Universe. Man, then no longer man, will transcend nature and impersonally, yet consciously, in at-one-ment with all Enlightened Ones, help to fulfil the Law of the Higher Evolution, of which *Nirvana* is but the beginning."⁶⁸ Each individual soul is in relation to all the others or, rather, is all the others. "In the stage which the Hindus call '*Samādhi*' the vital energies, coming from all the centers, are concentrated at the highest point of the apex of the etheric body, in the area just above the physical brain."⁶⁹ All the Masters have passed through this '*Samādhi*' stage in which one remains, at times, on the *buddhic* plane, in which time (as experienced by the normal mind) does not exist there, being only a succession of states of consciousness; slowly it becomes an acquired and fixed state. The Self experiences an Eternal Present!

The Masters, although they come from humanity and outwardly do not differ from a normal man, constitute a fifth kingdom in itself that we could call Spiritual or Divine, to

⁶⁶Alice A. Bailey, *Glamour as a World Problem*, p. 243, Lucis Publishing Company, New York, 1967. "The world of thought, the field of sentient consciousness and the playground of the energies are something apart from the Thinker, from the One who feels and from the Actor and Player of the many parts which the Soul undertakes to play. The disciple learns eventually to know himself to be, above everything else (whilst in incarnation), the director of forces: these he directs from the altitude of the *divine Observer* and through the attainment of detachment... there would be above all - no more misuse of force." Top spiritual secret.

⁶⁷ "For the Hierarchy – as a group – is facing a great crisis of approach to *Shamballa*, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy." Alice A. Bailey, *Esoteric Astrology*, p. 440, Lucis Publishing Company, New York, 1965.

⁶⁸ W. Y. Evans-Wentz, *Tibetan Yoga and the Secret Doctrines*, p. 12, Oxford University Press, London, 1960. See also Alice A. Bailey, *Esoteric Astrology*, p. 556, Lucis Publishing Company, New York, 1965.

⁶⁹ Alice A. Bailey, *The Rays and the Initiations*, p. 163, Lucis Publishing Company, New York, 1988.

distinguish it from the state of consciousness of the separate and separative ego that is proper to the fourth kingdom, the human one. They operate with supreme justice and planetary consciousness because they belong to humanity as a whole, and do not act for a single ethnic group, or a single race, except in the mental illusion born of the separative ethnic or nationalistic pride of the ignorant. They are no longer centripetal but centrifugal.

Rumi (1207-1273) speaks of divine or angelic evolution in concise and poetic words: "*I died as a mineral and became a plant, I died as a plant and became an animal, I died as an animal and became a man. Why should I fear death? When did I diminish by dying? 'Next time I will die as a man so that I can have the wings of angels. Then I will overcome the angelic state that I may become that which surpasses all imagination ... certainly to Him we shall return, [Qur'an 2^a 156]'*". *Masnavi*, III, 3900.

Even if the Sages adapt to the mentality of the people among which they are born and among which they mostly operate, hatred, separation and exclusiveness are banished from their consciousness that knows only how to love, with total openness. They embody the highest ideals of every man living on earth because, *having disciplined themselves for lifetimes, they practice True Brotherhood.*

They trod lightly on the streets of the world because, in the paradoxical yet true words of Apollonius of Tyana, they dwell on earth, but do not belong to it, and although they possess nothing, they have all the world's possessions. They are omnipresent and omniscient because they already know everything about the visitor and his journey.⁷⁰ They are mountains of serenity among a crowd succumbing to fears, problems and anxieties.

This is also the case today. All over the world, even under different names, it is to them (who paradoxically are One and experience unity with the Father) that, war or peace, anyone who meditates sincerely and prays, turns. Great is the unifying power of thought! Thousands are the ancient and modern names attributed to them and millions their collaborators all over the world, called today *New Group of World Servers* or NGWS. Of the latter it has been said: "It is impossible to organize the NGWS. Its member must remain unorganized and unlabeled, free to work as they individually see fit."⁷¹ Any initiative aimed at organizing them reveals ignorance and contradicts this affirmation of the one who first spoke about them and who with this phrase intended to safeguard their freedom, their future cooperativeness, their free initiative and to prevent any future attempt by someone to organize and manipulate them. Organizations can also become the grave of the Spirit, as it has already happened to all the organized Churches in the world. So, whoever feels the need to organize the *Ajna* center of the Lord of the World,⁷² should reconsider if they are on the right way...

To recap, the liberated man who has become a Master, lives in unity and sees the whole sacred *Banyan* tree, made up of hundreds of trunks born from a single root or stump, a single reality free from the veils of *Maya*, that can be defined as the one who never existed. The normal man considers the world of plurality as it appears at first sight, seeing only individual separate logs. For him, everything is separate from everything else, yet both realities exist simultaneously. It's just a matter of changing perspective. In order to achieve this, it is necessary *to detach the ego from its identification with the emotions and the mind.* The causes of humanity's problems have been offered to us by the Sages, let us ponder on the solutions.⁷³

⁷⁰ Philostratus, *Life of Apollonius of Tyana* Book Three, 15 pages 151-154, Adelphi, Milan, 1988. (One of the rare examples of the biography of a Pythagorean Master of Wisdom, the greatest healer of all time, who in his previous life had been Jesus and who, according to Emperor Titus, was the cause of all his fortunes, Book VI, 30.

To Dioscorides, his physician disciple, who published the herbarium *Materia Medica* in five volumes, he taught good humor, irreproachable conduct, vegetarianism and harmlessness or elimination of envy, malice, hatred, slander and resentment, protective drugs, anti-inflammatory and antioxidants excellent.

⁷¹ Alice Bailey, *Esoteric Psychology, Vol. II*, p. 667, Lucis Publishing Company, New York, 1966.

⁷² Alice Bailey, *The Rays and the Initiations*, p. 368, Lucis Publishing Company, New York, 1988.

⁷³ Alice A. Bailey, *The Problems of Humanity*, Lucis Publishing Company, New York, 1967.

3. Brief portraits of the two Hierarchy Messengers for the West (the third by 2025)



Helena Petrovna Blavatsky, photo taken in 1889 (August 12, 1831 - May 8, 1891)

She was born in *Ekaterinoslav* in the present-day Ukraine, and founded the Theosophical Society in New York in 1875, together with Colonel Olcott. She was the prolific author of fundamental esoteric texts such as *Isis Unveiled* and *The Secret Doctrine*, and we must dispel a myth about her: she was never a medium in the classical sense of the term. She was never passively controlled but she was a great occultist as well as an intermediary for the Masters of Wisdom. She was considered a true Vajrayogini according to the healer *Lama Ganchen*.

In August 1884 she wrote: "I have never been controlled by ghosts. My mediumship was eliminated from me more than a quarter of a century ago or more; and I openly defy all *Kama-loka* 'spirits' to approach or merely control me now." ⁷⁴

As Olcott said "... Her mediumship is *totally different* from that of any other person I have met; for *instead of being controlled by the spirits to do their will, it is she who seems to control them and compel them to obey her will.*" ⁷⁵

She was a splendid pianist, a disciple of Isaac Ignaz Moscheles, a Bohemian piano virtuoso, and she toured throughout Italy and Russia under the pseudonym of Madame Laura in 1872 and 1873. According to what the famous Count Witte, her cousin, wrote in his *Memoirs*, she also directed the Royal Choir of King Milan of Serbia. ⁷⁶

As per Master Morya's prophecy, in the last century justice was done on the accusations made against H.P.B.. Jean Overton Fuller revealed the truth with a very balanced and documented biography on her. When I visited Jean in Wymington in Bedfordshire, England, in 2009 she welcomed me by playing Cyril Scott's *Lotus Land* on the piano. It is pretty essential to point out that in order to write her masterpiece book Madeleine (pseudonym of Noor, daughter of the initiate *Hazrat Inayat Khan*) Fuller personally researched the places in Europe where Noor had lived, she unfortunately could not do the same for H. P. B..

⁷⁴ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 271, Theosophical Publishing House, Wheaton, 1975.

⁷⁵ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 270, Theosophical Publishing House, Wheaton, 1975.

⁷⁶ Mary Neff, *Personal memoirs of H.P.B.* p. 168, Theosophical Publishing House, Wheaton, 1971.

Those who would like to learn about the capabilities of the Brothers who operated through HPB read this book!



With Jean Overton Fuller



From Book IV of *Kiu-te*,⁷⁷ the Laws for disciples, the ancient qualifications necessary to become a chela, slightly changed today, are the following: 1. Perfect physical health. 2. Absolute mental and physical purity. 3. Unselfishness of purpose; universal charity; pity for all animate beings. 4. Truthfulness and unswerving faith in the laws of Karma. 5. A courage undaunted in the support of truth, even in the face of peril to life. 6. An intuitive perception of one's being the vehicle of the manifested divine Atman (spirit). 7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world. 8. Blessings of both parents and their permission to become an *Upasana* (chela); and 9. Celibacy, and freedom from any obligatory duty." The two last rules are most strictly enforced. No man convicted of disrespect to his father or mother, or unjust abandonment of his wife, can ever be accepted even as a lay *chela*."⁷⁸

"Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure."⁷⁹

Inspired by H.P.B. traveler life, I followed in her footsteps and have physically retraced many of the places visited by her - Arizona, London, New York, Paris, Venice, Bologna, Torre del Greco, Cyprus, Egypt, Syria, Palmyra, Lebanon, Pakistan, Kashmir, five times in India, Bombay, Dwarka, Jaipur, Simla, Kulu, Manali, *Sringeri* Math, Puri, Pondicherry, Madras,

⁷⁷ *rGyud-sde*, རྒྱུད་སྡེ་ pronounced *Kiu-te* or collection of Tantras. Together with *mDo-sde*, collection of Sutras, they are part of *Kan-gyur*, the words of the Buddha. With *Tan-gyur*, or commentaries, they form the Tibetan canon.

⁷⁸ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 294, Theosophical Publishing House, Wheaton, 1980.

⁷⁹ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 296, Theosophical Publishing House, Wheaton, 1980.

Bombay, Calcutta, the Nilgiri mountains, three times in Nepal, Sikkim, three times in Ghoom, Kalimpong and Darjeeling, Gyantse, Shigatse and so on over a period of fifty years. It was worth it, though, as the evidence for her claims emerged unequivocally. She was a *Vajrayogini*!

I have also visited the Ashram of the Maharajas of Kashmir, a place about fifty kilometers north of Jammu, on the left of the road to Srinagar, where Damodar, H.P.B.'s secretary, was taken and cured of tuberculosis. Damodar was the only one to pass the initiation tests at H.P.B.'s time. I went to Ramnagar where Master Morya was raised and lived as a young boy. I have also been to Gyantse where, in the early days of 1930, a Tibetan Abbot from Beijing on the back of a mule, alongside the Kumbum of Gyantse, handed over a package of incense to Henry Carpenter, to be delivered to A. A. Bailey in U.S.A.. While doing research at the British Library in London, I have also found evidence, in Ludlow's journals, of Carpenter's earlier trip to Gyantse in July 1926.

I have also been to *Tashi Lhunpo* where the 9 Panchen Lama operated for seven years, until 1923. Close to his summer residence⁸⁰ on the opposite side of the *Brahmaputra*, near the *rTa-nag* (black horse) *rDo-rje-gdan* monastery, there is the XVI century underground library of the *Mahasiddha Chokyi Dorje*, in which the original manuscript in Senzar mentioned in the Proem of the Secret Doctrine⁸¹ can be found. Our friends and serious researchers David Reigle and his wife Nancy have conducted extensive research on the manuscript and talk about it in their beautiful book *Blavatsky's Secret Books*.⁸²



Photo taken by me beyond the Brahmaputra River before *Tanag* (Black Horse)

I am a witness who has experienced the greatness and sincerity of H.P.B. , and now that there is proof of the existence of the Hierarchy, I will give it to the world. One could state this about her, "She was a great martyr in the true sense of the word. Many were close to her, but in their jealousy, they slandered her, criticized and inveighed against her, the one who had given them everything, who trusted them. But all these self-deluded, arrogant people achieved nothing."⁸³

She unreservedly did all she could do for everyone and especially for Colonel Olcott, to whom she taught the ABCs of occultism. However, in 1884, when the Methodist missionaries in Madras accused her in Madras (who made use of her maid, Mrs. Coulomb) of having forged *The Mahatma Letters* herself, Olcott chose not to defend her in court. The real reason for Mrs. Coulomb's turnaround and accusation was that she had tried to get a large sum of money from Prince *Harisinghji Rupsinghji*. However, she met with the firm opposition of H.P.B., who told her not to bother the Rajah any longer. She murmured to Babula, the servant, that she would soon be avenged and in one way or another she would get her 2,000 rupees.⁸⁴ Coulomb had left Egypt with her husband in order to avoid arrest for fraudulent bankruptcy,⁸⁵ took advantage of Olcott and H.P.B.'s departure for Europe on February 21, 1884, to betray her. Hoping to receive

⁸⁰ Helena Petrovna Blavatsky, "A digest of all occult sciences are kept secret and entrusted to the Teshu Lama of Shigatze." *The Secret Doctrine Vol. III*, page 405, The Theosophical Publishing House, London, 1921.

⁸¹ Helena P. Blavatsky, *The Secret Doctrine Vol. I*, p. 24, The Theosophical Publishing House, London, 1921.

⁸² David Reigle and Nancy Reigle, *Blavatsky's Secret Books*, Wizard Bookshelf, San Diego, 1999.

⁸³ *Letters of Helena Roerich Vol. I 1929-1938* p. 299-300, Agni Yoga Society, New York, 1954.

⁸⁴ Jean Overton Fuller, *Blavatsky and Her Teachers* p. 123, East-West Publications London, 1988.

⁸⁵ C. W. Leadbeater, *How Theosophy came to me*, pp. 79-80. 1930.

the famous rupees from the missionaries (which she would never obtain), she decided, with Babula's help, to tamper with the *shrine* (the casket), the sacred place where the letters of the Masters materialized, since she had the keys to it.

Throughout her life, H.P.B. never asked for a penny for the exhibition of her powers. As Fuller well said, only one or two of the 129 letters that make up the 456 pages of the book *The Mahatma Letters*, appeared in the *shrine* and they contained nothing important (contrary to what was claimed by the Hodgson report of the Society of Psychical Research).⁸⁶

A century later, in April 1986, the Journal of the Society retracted its fraud judgement, admitting that the one of Dec. 1885 was hasty and wrong.⁸⁷ H.P.B. explained of that choice. "They were afraid of raising a storm if they said our phenomena were true. Fancy what it would have meant! Why it would have committed Modern Science to our Mahatmas!"⁸⁸

Socrates's drama repeats itself, identical: "*Euthyphro: Now I understand, Socrates: you always say that you have a demon near you. And so he makes this accusation against you, that you are introducing something new with respect to the gods, and so he comes to court to slander you, knowing well that the multitude is willing to believe such slander. Even I, when in the assembly I say something about the divinity and point out to them the future, am laughed at as if I were mad. And to say that there is not one thing among those I have foretold that has not turned out to be true; in any case, they envy us our abilities.*"⁸⁹

Indeed, Olcott did not help H.P.B. in order to save, according to him, their organization but doing so he failed to fulfil the principle of Brotherhood. H.P.B. was a living phenomenon, able to do anything, she could even make appear any object she wanted simply through her will, even if the object was lost many years earlier. Her greatest phenomena, though, were produced by the Masters. She exposed the hypocrisy of the churches and fought together with Garibaldi in Mentana. That is why, even today, she is deemed a charlatan. "*How many prophets have we sent, but none came to them without them mocking him.*"⁹⁰

In his book "*A Modern Priestess of Isis*", H.P.B.'s compatriot Solovyov accused her of being a spy and that she had confessed as much to him. Indeed, he had revealed himself as such, offering her a chance to become one in turn: she refused, as she was already working full time for her Master. It was in the fall of 1885, when Solovyov was merely one of her acquaintances, that he went to visit her in Würzburg and offered her to become a spy. Aware of the price she would pay for her refusal, she immediately told Sinnett: "Solovyov will not forgive me for turning down his offer." Following her refusal and the moral accusations made against him by H.P.B.'s sister Vera, who knew the truth, he decided to destroy her credibility with a false "confession" the evidence of which was never found.⁹¹

As we said on page 9, *for the honest and truthful, life has always been difficult and dangerous!*

⁸⁶ Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 167, East-West Publications London, 1988.

⁸⁷ Noël Richard-Nafarre, *Helena P. Blavatsky ou la Réponse du Sphinx*, p. 11 De Villac, Paris, 1991.

⁸⁸ H.P. Blavatsky *Collected Writings Vol. VIII*, p. 395, Theosophical Publishing House, Wheaton, 1980.

⁸⁹ Plato, *Euthyphro*, 3b-3c.

⁹⁰ *The Qur'an*, Sura 43:6.

⁹¹ Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 186, East-West Publications London, 1988.

The Panchen Lama's approval and his preface to the re-edition of her book "The Voice of Silence", published in Beijing in 1927, dampened the controversy concerning her "impossible" stay in Shigatse in Tibet and "her alleged lies".⁹²

FIRST SERIES.

THE VOICE OF THE SILENCE

BEING

CHOSEN FRAGMENTS

FROM THE

"BOOK OF THE GOLDEN PRECEPTS."

FOR THE DAILY USE OF LAMOOS (DISCIPLES).

TRANSLATED AND ANNOTATED

BY

"H. P. B."

REPRINTED FROM THE ORIGINAL EDITION

WITH NOTES AND COMMENTS

BY

ALICE LEIGHTON CLEATHER AND BASIL CRUMP

PUBLISHED UNDER THE AUSPICES

OF

THE CHINESE BUDDHIST RESEARCH SOCIETY

PEKING

1927

། མི་བཟང་ལྷན་པ་བཟུང་མེད་པའི་འདོད་པ་དཔྱད་པའི་གྲུབ་པ་།
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THE PATH OF LIBERATION

Written specially by H. H. The Tashi Lama for this Reprint.

For Chinese and English Versions with Notes see Appendix.

EDITORIAL FOREWORD.

The present reprint has been undertaken largely because the original edition has been out of print for many years, while those issued since H. P. B.'s death in 1891 contain errors and even, in some cases, deliberate alterations and omissions. Our aim has, therefore, been to restore to its original integrity the most beautiful and poetical volume of H. P. Blavatsky's great literary bequest. In so doing we have not only striven for textual accuracy, but have sought to reproduce, as closely as local facilities permitted, the size, cover and make-up of the original. The type is a little larger, but the pagination is exactly the same.

The circumstances under which the opportunity arose to effect this work of restoration were singularly fortunate. Reaching Peking in December, 1925, after studying for seven years in India, we were privileged to come into close touch with H. H. the Tashi Lama, who had left Tibet in 1924 on a special mission to China and Mongolia. (See Note p. 100). As members of his Order, part of the work we undertook at his request for Buddhism was the present reprint, as the only true exposition

⁹² On the spiritual stature of the Tashi Lama see *The Mahatma Letters to A. P. Sinnett*, Theos. Pub. House p. 173.

Translation of the Tibetan text of the 9th Panchen Lama attached to *The Voice of Silence*:

*"Those who do not want unbearable suffering,
should eliminate its cause, the kleśha,⁹³ the defilements.
In order to achieve liberation, free from (the defilements),
one should practice thoroughly the good path
leading to (liberation)."
Thus the Buddha declared the teaching of
the four noble truths."*

Gandhi, as he wrote in his autobiography, knew her personally, and claimed that: "It was her book *"The Key to Theosophy"* that disabused me of the notion, fostered by missionaries, that Hinduism was rife with superstitions."⁹⁴ He also said, "Theosophy, the teaching given by H. P. Blavatsky, is Hinduism at its best." In the end *"Magna est Veritas et prevalebit!"* "Truth is great and will prevail", even if after a century.

"The Government did not hide the existence of its envoys in various countries. Naturally, in accordance with the dignity of the International Government, they never hid themselves.... The existence of this Government has entered the awareness of humanity repeatedly, under various names. Each nation is warned but once. Envoys are dispatched but once in a century — this is the law of the Arhats. The acts of the Invisible Government conform with the process of world evolution; hence the results are based on natural law. No personal desire is here, only the immutable laws of matter."⁹⁵



This is the beautiful cave-temple of Phugdal which H.P.B. mentioned to Charles Johnston.

H.P.B. told Charles Johnston, *"I was once in a large cave-temple in the Himalayan mountains with my Master. Inside were many statues of Adepts; pointing to one he said to me, 'This is the one you call Jesus. We consider him one of the greatest among us, '..."*⁹⁶

⁹³ H. P. Blavatsky, *The Voice of Silence* on p. 63 on *kleśhas*: "Chase all your foes away, ambition, anger, hatred, e'en to the shadow of desire." On pp. 69 and 94 *kleśha* are defined as "the love of pleasure or worldly rejoicing." To download the original of the Panchen Lama, see pag. 1776 of *Blavatsky_s-books.pdf* download from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

⁹⁴ M. K. Gandhi, *An Autobiography or My experiments with Truth*, p. 91 Navajivan Pub. House, Ahmedabad, 1948.

⁹⁵ *Agni Yoga*, sutra 32, Agni Yoga Society, New York, 1929.

⁹⁶ H.P. Blavatsky, *Collected Writings Vol. VIII*, p. 402, Theosophical Publishing House, Wheaton, 1981.

"We are well aware that it is spelled *Pugdāl*, but it is wrong to do so. 'Pugdāl' has no meaning, and Tibetans do not give meaningless names to their sacred buildings. The *Lamaseria* owes its name to the Tibetan word *Phäg-pa*, Spiritual Father, the Bodhisattva Avalokitesvara." ⁹⁷

Was it in Ladakh? Here is where the special cave-temple of which H.P.B. knows the name! *Phugdāl Gompa*, founded by a direct disciple of the *Chohan Je Tsongkhapa*, inside which a spring of water flows. A solitary tree grows upon the temple.

Does a spiritual pilgrimage confer spiritual benefits? It depends on the intention with which we embark on it. A thirst for experiences and pleasures of the world cannot coexist with the resolute desire to achieve liberation. In any case, my experience is that while travelling the mind opens to new ways of looking at things and allows unthinkable encounters. Moreover, the sight of enchanting sceneries and the beauty of nature such as calm lakes and the purity of the mountain snow, purifies the soul, just as hammering gold improves the quality of the ore. Spiritual pilgrimage makes us not forget the infinite beauty of something higher, the divine inebriating *Amrita*. "*Maitreya* wishes you joy... The beauty of life is limitless!" ⁹⁸

In regard to *the great difficulty* of describing the lives of the Masters, we quote:

"It is customary to think of an Arhat as a dweller of the clouds. The records of the drift of thought are dreadful and grotesque. Verily, We Brothers of Humanity do not recognize ourselves as humanity conceive Us. The images of Us are so fantastic that We deem that if people applied their fantasies precisely conversely, Our Images would assume true form." ⁹⁹

Cómo se describen los Maestros en *La Voz del Silencio*: "The 'Guardian Wall' or 'Wall of Protection.' It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmānakāyas* — have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils." pag. 94

"El *Nirmānakāya* es la forma etérea que el adepto puede asumir cuando, dejando el cuerpo físico, desea aparecer en cuerpo astral" pag. 96.

"This same popular reverence calls "Buddhas of Compassion" those *Bodhisattvas* who, having reached the rank of an Arhat (i.e., having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvānic state or "don the *Dharmakāya* robe and cross to the other shore," as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward man's salvation by influencing them to follow the Good Law, i.e., lead them on the Path." of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings." pag. 95.

"*Tanhā*, the will to live, that which causes rebirth." pag. 94.

⁹⁷ H.P. Blavatsky, *Collected Writings Vol. IV*, p. 11, Theosophical Publishing House, Wheaton, 1981.

⁹⁸ *Hierarchy*, sutra 8, Agni Yoga Society, New York, 1977.

⁹⁹ *Hierarchy*, sutra 12, Agni Yoga Society, New York, 1977.



4. Alice Bailey June 16, 1880 - December 15, 1949

For thirty years, from 1919 to 1949, despite having three daughters and a husband, Alice Bailey often got up during the night,¹⁰⁰ as has been reported by her nephew Gordon M. Pugh, to transcribe the eighteen books of teachings that were telepathically dictated to her by the messenger of the Masters, Master *Djwhal Khul* or D.K., on behalf of the Hierarchy. In 1923, in New York, she founded the *Arcane School*, a free-offer correspondence training school, which is still operating. She was impeccable in her work of transcription. She founded many service activities. She was another *Vajrayogini*.

My instructor Assagioli, who was a close friend of hers, told me that D.K. had given her many addresses of spiritual people around the world, unknown to her, to whom she wrote and who agreed to be part of the group of forty-nine disciples to whom the instructions were given as soon as they were dictated. Never was there a nobler and more selfless character. Anyone who wants to know more about her can read her *The Unfinished Autobiography* and ignore the denigrating accusations spread on the internet by backward fundamentalists. From the fruits you will recognize the truth behind this wonderful woman.

In some of the sentences she received under dictation from the Tibetan Master lies the reason why I decided to divulge now, with this book, what I have known for several decades, but only partially disclosed in a public lecture in 2007, *Theosophy: Timeless Wisdom*.¹⁰¹

"*The fact of the Hierarchy and the work of the Masters - through their disciples, must be brought to public attention...* They are not interested in personal devotion, but are committed solely to alleviating suffering, promoting the evolution of humanity, and pointing to spiritual goals. They look not for recognition of Their work, or the praise from Their contemporaries, but only for the growth of the light within the world and the unfoldment of the human consciousness."¹⁰²

"But the knowledge, belief and hope in the existence of a planetary Hierarchy has today leavened the entire mass of human thinking in a far wider and deeper manner than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare."¹⁰³

¹⁰⁰ Alice Bailey, *Rays and Initiations* p. 251, "A.A.B. takes down to my dictation an average of seven to twelve pages of typing (single-spaced) each time she writes for me; but owing to the exigencies of my work I cannot dictate to her every day, though I have found that she would gladly take my dictation daily if I so desired."

¹⁰¹ See <http://www.istitutocintamani.org/englishSession/TheosophyTimelessWisdom.pdf>

¹⁰² Alice A. Bailey, *The Discipleship in the New Age Vol. I*, pp. 789-790, Lucis Publishing Company, N. Y., 1966.

¹⁰³ Alice A. Bailey, *The Rays and Initiations*, p. 133, Lucis Publishing Company, New York, 1965.

Alice Bailey was a great server to the world. What is the Buddha's definition of the word "Service"?

"One treasure no thief can steal, *one treasure, only one you can take with you through the gates of death.*

The treasure of the wise lies in good deeds

Who will always follow him.

Every perfection, *even that of Buddhahood* is won by this treasure

So great its power, so rich its fruit.

Good deeds are performed by all those who have a mind that understands."

Kuddaka Patha VIII, 8 (Family Bible by Morya) ¹⁰⁴

Service is the first sign of civilization. Anthropologist Margaret Mead stated that. A broken and then healed femur found at an archaeological site is an indication that someone in the past cared for an injured person. Those who serve others give the best of themselves.

"To reflect on the ethics of *love for all creatures* in all its details: this is the difficult task assigned to the time in which we live." ¹⁰⁵ Albert Schweitzer (1875-1965)



Alice and Foster Bailey, Krotona, California, February 1920.



Alice. A life spent for others, that is, for the Love, *the Jiva*, or Christ aspect in everyone.

¹⁰⁴ *The Mahatma Letters to A. P. Sinnett*, Letter 43, p. 258, Theosophical Publishing House, Adyar, 1972.

¹⁰⁵ Albert Schweitzer, *Rispetto per la vita. Gli scritti più importanti*. pp. 90-91, Claudiana, Torino, 1994.

5. Functions of the Hierarchy and of Bodhisattva who is its head: Maitreya or Christ.

"In great tasks it is arduous to please everyone." Solon

From what has been said, it *can* be understood that the Christ, who has the present function of Bodhisattva, a strong and skillful leader has never left the earth. He now lives incognito mainly in India. He *cannot* consequently be only a *Vaishnava* or Christian, because he is worshipped under other names throughout the East, such as *Maitreya* (from the Sanskrit *maitrī* or love), *Krishna* and *Kalki* avatar in India.¹⁰⁶ Also *Metteya* in Ceylon, *Al-Muntazar* or *Imâm Mahdî* in Iran among the Twelver Shiites, *Miroku* in Japan, *Champa* in Tibet, *Maidari* in Mongolia, *Messiah* among the Jews, and *Polo* or *Qutb* among the Sufis.

This is why the Seven *Rishis* *cannot* be only Indian and the Dragons of Wisdom only Chinese. The Hermetic Brothers of Egypt are not only African, nor is it possible to place the Masters of Wisdom in an exclusive relationship with the Theosophists, except in the irrational belief of the exclusivism of religions. According to Master K.H., who is the recent reincarnation of Pythagoras, the religions are the source of two-thirds of all evil on earth.¹⁰⁷

The true Seven *Rishis* possess stellar qualities. In particular the *Rishi Kratu* or the star Merak is the *Shivaitic* source of the Will or the Purpose of God, *Vishnu* or Love-Wisdom is expressed through the star Sirius and Uranus, and *Brahma* or Active Intelligence through the Pleiades and Mercury.¹⁰⁸

Reliable and comprehensive information on the Lives of the Masters has been dictated by Them and may be viewed in the *third volume* of H.P.B.'s *Secret Doctrine* or in that of Alice A. Bailey's *Human and Solar Initiation*. These must be studied to take full advantage of these portraits. The process they currently use to elevate human consciousnesses is the initiation.

"Initiation is a system or a scientific process whereby the septenate of energies which compose the sum total of all the existences within our planetary Life are realized and consciously used for the working out of the divine Plan. It might also be stated that initiation is a method whereby the circulation of energies is furthered by the opening or the awakening of certain planetary and human centres to the impact of their ray quality... This is the heart of the teaching of *Laya Yoga*."¹⁰⁹

It must be made clear that *the Christ, or the Bodhisattva*, the official name for the function of the head of the Hierarchy, has been performing this task as the successor of the Buddha since 600 B.C. and operates for all people, regardless of their faith. He does not specifically belong to the Christian world, nor to the Buddhist, Mohammedan or any other and actually He need not to remain in His present retreat in Central Asia.¹¹⁰ No man needs necessarily join the Christian Church to approach Christ. All that is required is: to *love one's neighbor as oneself, to lead a disciplined life, to recognize the divinity in all faiths, and to live governed by Love and harmlessness*.

An architect friend of mine in my youth, feeling rather angry with Christ, asked me why, if he is still alive today, He does not come down into the midst of the jungle of our daily lives, where he is really needed. I answered with silence. Great is the presumption of those who do not understand that Christ is not hidden, but that we are incapable of seeing Him. If He is

¹⁰⁶ "The *Kalki Avatar* will be endowed with the eight superhuman faculties. With his irresistible power he will overwhelm both evildoers and those whose minds are succumbing to evil. He will restore justice on earth and the minds of those who live at the end of Kali Yuga will become as transparent as crystal." *Vishnu Purāṇa*, Wilson translation Book IV, Ch. 24. p. 229.

¹⁰⁷ *The Mahatma Letters to A. P. Sinnett*, Vol. I, p. 55, Theosophical Publishing House, Adyar, 1972.

¹⁰⁸ Alice A. Bailey, *Esoteric Astrology*, p. 196 and 427, Lucis Publishing Company, New York, 1965.

¹⁰⁹ Alice A. Bailey, *The Rays and Initiations*, p. 557, Lucis Publishing Company, New York, 1965.

¹¹⁰ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 590, Lucis Publishing Company, New York, 1981.

waiting to manifest, it is because, due to humanity's current unpreparedness and materialism, He would have no chance today of being useful or of being recognized. When we have suffered enough, and the Great Invocation appealing to the heart becomes a mass invocation, in just a decade, daylight will be born in the guise of a perfect child who will resurrect humanity, and that alone will be the desired spiritual dawn. Despair produces inspiration and the desire for a Guru. "One should become accustomed to this thought of the need of a Guide. Thus, in all religions the Guide and the Teacher were affirmed. Hence when We speak of the Teacher, We remind of that which is inevitable." ¹¹¹

The Sages were also called Prophets in Israel, *Annēdoti* (teachers) in Chaldea, Magi in Persia, Friends of God and Perfect Men in Iraq, *Gymnosophists* in Greece, the Kingdom of God among Christians and today Hierarchy (ἱερός ἀρχὼ, sacred command), *Maitreya Sangha* (community of), Lords of Compassion, Group around the Christ, Great White Lodge, *Mahatmas*, *Jivanmuktas*, Abode of Light, Himalayan Brotherhood, Masters of Wisdom and also Communion of Saints among the Christians, *Bodhisattvas* among the Buddhists and *Changchub sempa* (group of enlightened and organized minds) among the Tibetans.

During the last century their main representatives and channels of transmission on earth, for the Western hemisphere, were: Helena Petrovna Blavatsky, Alice Ann Bailey and Helena Roerich. Others among hundreds of disciples were Franz Anton Mesmer (lynchpin of modern psychology), Garabed Paelian, Franklin Delano Roosevelt ¹¹² (who overcame Hitler), Frank A. Vanderlip (unsurpassed economist), W. Y. Evans-Wentz (unique orientalist), Sri Yukteswar, Hazrat Inayat Khan, Idries Shah, Cyril Scott (reincarnation of Chopin, ¹¹³ with an unparalleled piano touch), Dane Rudhyar (astrologer, one of the few authors cited by the Tibetan), Foster Bailey, (a pillar of esotericism), Mary Bailey (whom I had the honor of helping), Roberto Assagioli (creator of Psychosynthesis, who taught me to consider men as souls and who illuminated as a diamond my mind), and my great friend and prolific writer Torkom Saraydarian. A small example of strong and intelligent men and women with a heart of gold, who did not have, like other modern esotericists, "personal desires" and who were great benefactors like Andrew Carnegie, who considered it a misfortune to die rich.

I will therefore reveal who the masters were at the time of H.P.B., the sincerest being in the world, thus not contravening their will to remain anonymous nowadays. There is no era in which they did not exist and only good karma and love for humanity can bring us closer to them. Any other selfish attempt is doomed to fail. They can do almost anything and they are precluded from doing only one thing, resurrecting a person who is definitely dead, unless he or she is in a state of apparent death.

Premise: "*De jure* the Teshu Lama is second after the Dalai Lama; *de facto*, he is higher, since it is *Dharma Rinchen*, the successor of Tson-kha-pa at the golden monastery founded by the latter Reformer and established by the Gelugpa sect (yellow caps) who created the Dalai Lamas at Lhasa, and was the first of the dynasty of the "*Panchen Rimboche*". While the former (Dalai Lamas) are addressed as 'Jewel of Majesty', the latter enjoy a far higher title, namely "Jewel of Wisdom" as they are high Initiates." ¹¹⁴

I was lucky enough to start right away, on January 15 1979, with a few weeks of intense meditation in Kopan, Nepal, with the *yogi Lama Yeshe*, who gave me great joy and initiated me into the pure Tibetan tradition. The great financier of his first projects for humanity in Kopan was a Russian theosophist and heiress, *Zina Rachevsky*, who had come looking for *Domo Geshe*. In the photos below she is portrayed with Yeshe in 1970 and when she had already become a Buddhist nun, reading *The Secret Doctrine*. She was an overwhelming beauty and a

¹¹¹ *Hierarchy*, sutra 62, Agni Yoga Society, New York, 1977.

¹¹² Alice A. Bailey, *The Rays and Initiations*, p. 687, Lucis Publishing Company, New York, 1965.

¹¹³ Cyril Scott, *Bone of Contention*, p. 177. The Aquarian Press, London, 1969.

¹¹⁴ H. P. Blavatsky, *Theosophical Glossary*, p. 247, The Theosophy Company, Los Angeles, 1973.

Hollywood actor sexually assaulted her. The event, in time, led her to practice dharma intensely. Sometimes pain may have its silver lining. On the right, in the photo below *Lama Yeshe* and then *Song Rinpoche*.



After sleeping some days in *Song Rinpoche* home, I took the vows of *upasaka* (the five vows as a lay disciple) from who was considered a living Buddha by *Lama Yeshe* and who was the teacher of the exiled Tibetan monks who had arrived in *Buxuaduar*, India, from 1960 onwards. It was a moment of intense discipline and sublime spiritual height for them, but also one of hunger and extreme poverty, so much so that they had to split their Dharma books in single sheets that they passed to each other. I also met *Trijang Rinpoche* who is currently reincarnated, living and teaching in Vermont, USA. In Kalimpong I was also hosted by that great and humble being that was *Domo Geshe Rinpoche*. My conversation of an hour, along with other ten Italians, with the Dalai Lama, in Dharamsala, did not warm my heart. His laughter was forced and artificial, and he could not smile! By *Lama Yeshe*, a great yogi who was very serious but who made us laugh aloud, I recommend one of the most interesting books written on tantra (this, despite using a sexual symbolism, *is and will always be* a philosophical teaching): *Introduction to Tantra*. He also wrote *Universal Love. The Yoga Method of the Maitreya Buddha* and started the Project to build a 152-meter-high statue to the Maitreya Buddha in Kushinagar, India, where the Buddha passed into *Parinirvana*.

As stated in the third volume of the *Secret Doctrine*, the main teachers after Krishna and Buddha were *Nāgarjuna*, *Asanga*, *Atisha*, *Tsongkhapa* and the Gelugpa tradition, the Virtuous, or Yellow Caps, embodied in the 20 century by the Panchen or Tashi Lama and his future successors at Shigatse ¹¹⁵ and by Pabongka, Zemey, Trijang, Zong, Yeshe, Ganchen and Domo Geshe Rinpoche.



The 10 Panchen Lama with Lama Ganchen in China, 1987.

It must be said that the *Rimé* tradition of the Red Caps, although it may seem ecumenical, tends to undo the reform and separation operated, for ethical reasons, by *Tsongkhapa* and, as such, it is negative because it affects the purity of the teaching of this great incarnate and the tradition of the "heart". With some of these lamas conduct and ethics do not reign supreme and some of them even died of AIDS. H.P.B. said to be wary of the Red Caps.

¹¹⁵ Helena P. Blavatsky, "The summary of all occult sciences is kept secret and entrusted to the Tashi Lama of Shigatze." *The Secret Doctrine Vol. III*, p. 405, The Theosophical Publishing House, Adyar, 1921.

Unfortunately, today in the West, the Dalai Lama authorizes the inclusion of the writings of the Black *Bönpo* ¹¹⁶ in the Library of Tibetan Classics, putting them in the same series as those of *Tsongkhapa*. Those who rotate the swastika counterclockwise! He thus does an operation contrary to that of the founder of the "virtuous yellow caps" school of *gelugpas*, who had separated themselves from the non-virtuous modes of being. Given the scarcity of Tibetan exiles, He does so to unite them all under his authority, attacking the true Buddhists who, he says, "worship a demonic entity." As accurately prophesied by H.P.B. "the direct followers of Gautama Buddha... those who will be denied by his Church for the next cycle." ¹¹⁷

To which next cycle does H.P.B. refer? The second ray cycle is centennial and occurs in 1825, 1925, and 2025. The first ray one is always centennial, but coincides with the last quarter of the century and the founding of the Theosophical Society, so 1875+100 = 1975. This is the date from which, following *the Yellow Book* of Zemey Rimpoche written in 1973 and published in 1974, the Dalai Lama began to take a stand and persecute the *gelugpa* followers of *Dorje Shugden* and continues to this day.

In the text we read the advice that the IX Panchen lama gave in China to the great *Pabongkha*, last reincarnation of *Atisha*, a year before his death; he desired that *the thangka* of the protector of the *gelugpas*, *Dorje Shugden*, be placed in the sanctuary of *Tashilumpo*. *Pabongkha* obeyed, and began worshipping Dorje Shugden by composing a special prayer. By the way, this protector of the purity of ethical Buddhism, *who is not a demon*, was venerated by the Dalai Lama's own guardians and Masters, Ling Rimpoche, Trijang Rimpoche and Pabongkha Rimpoche, the last two of whom I met. Pabongkha was in his new reincarnation in Kathmandu when I met him. The monasteries and the *ghelugpa* minority in India have since suffered continuous assaults in a climate of inquisition due to the worship of Dorje Shugden. Unfortunately, despite winning the Nobel Prize, he is a lama who, at the first chance, does the opposite of what the Panchen Lama recommends to do and who; with a slight smile, he separates instead of uniting. Look on, p. 101 *Tsongkhapa's* extreme appraisal by K.H.

Why does the Dalai Lama act so? Indeed, he has few subjects and perhaps he is not even a real Buddhist because after six hundred years he has created a schism within the holy sangha of the yellow caps, that is one capital crime of Buddhism listed in *Āṅguttara Nikaya* iii, 440.

1. Killing your father. 2. Killing your mother. 3. Killing an Arhat. 4. Spilling the blood of a Buddha. 5. Creating a schism in the Sangha.

He will then undergo the *Ānantarika-kamma*, manifested immediately, without interval (Sanskrit *an-antara*). This Dalai will be the *last one*. "The Tashi Lama will ask the Great Dalai Lama (the 5), 'What is predestined for *the last* Dalai Lama?... He who denies shall be given over to justice and shall be forgotten. And the warriors shall march under the banner of *Maitreya*. And the city of Lhasa will be darkened and deserted.' "¹¹⁸ Yes, I saw Lhasa deprived of the light of dharma on my last trip to Tibet, overrun by many Chinese but few Tibetans. According to *Djwhal Khul*, Buddhism will now become more dogmatic. ¹¹⁹

Even Pope Borgia boasted the Gospel printed during the day and gave blessings, but in the evening, he made love and fathered children with Vannozza Cattanei, his mistress. It is the works of service and the right choices, not external authority or fame that matter to the Masters. Therefore, practice *Dana* by self-giving (the first of the six *paramitās*), or teach dharma to others, but never for material gain. Initiations cannot be paid for and cannot be given via the internet and Zoom! Payments for the *Dharma* should be, as in the past, a voluntary donation.

¹¹⁶ Sutras, Tantras, and the Mind Cycle: Core teaching of the Bön School. Vol. 9 The Library of Tibetan Classics.

¹¹⁷ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, page 391, Theosophical Publishing House, London, 1921.

¹¹⁸ Nicholas Roerich, *The Heart of Asia*, p. 120, Nicholas Roerich Museum, New York, 1978.

¹¹⁹ Alice A. Bailey, *The Externalisation of Hierarchy*, p. 573, Lucis Publishing Company, New York, 1981.

By karma, therefore, there will be no more incarnations of the Dalai Lama as there is no longer a kingdom. Only the Chinese Panchen Lama will remain. Thus, two other prophecies of H.P.B. will come true. "The Secret Doctrine will remain in all its purity in *Bhod-Yul* (Tibet), only until the day when it is free from foreign invasion." "It is said that up to the time when *Panchhen Rinpoche* (the Great Jewel of Wisdom) condescends to be reborn in the land of the *P'helings* (Westerners), and appearing as the Spiritual Conqueror (*Chom-den-dê*), destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of *P'heiling-pa* (Europe): her sons will listen to no one."¹²⁰ *Domo Geshe*, has previous connections with the Panchen Lama, and was born in New York on June 2, 2003, month of Tibetan *Saga Dawa* or *Wesak*. Will he be the lama of the prophecy?



The *Wesak* valley is shown above. The *flat rock* is where Christ or Maitreya appeared until the 70's, with the summit of *Kailash*, Asia's most sacred mountain, in the background. In the *Wesak* of 1961, a ceremony of lighting the torch was also held. The torch had remained unlit on the altar until a certain number of disciples had taken the first initiation, the *Birth of Christ in the Heart*. Each disciple became a lighted lamp in the Temple of *Sanat Kumara*.¹²¹

Ghoom, on the outskirts of Darjeeling, was a location connected to many Masters, one of whom was *Morya*. The Roerichs stayed there for almost a year before making the great expedition to Central Asia in 1924. They attended the *Yiga Choling Gompa* monastery as depicted below. To the right side is the small temple where N. Roerich met with Mahatma *Morya* alongside the man who was accompanying him, known as Master D.K.



¹²⁰ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 412, Theosophical Publishing House, Adyar, 1921.

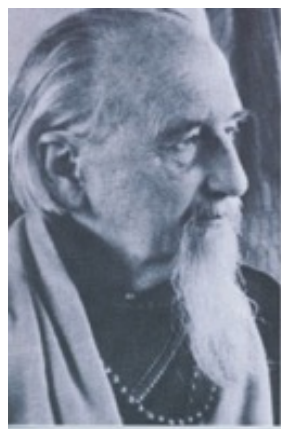
¹²¹ Viola Petit Neal and Shafica Karagulla, Nightly Teaching of April 30, 1961, from *Through the Curtain*, p. 70, DeVorss & Company, Publisher Marina del Rey, California.

Initiation depends entirely on the sanctity of the person conferring it. Before they died, both the 9 and 10 *Panchen or Tashi Lamas* had prophesied that they would be reborn in China, so the story of the child Panchen lama chosen by the Dalai and then kidnapped makes no sense. *Gyancain Norbu* was born on February 13, 1990 and was installed and given the title of *Panchen Erdeni* on November 29, 1995.



Gyancain Norbu the 11th Panchen Lama

Given the current political situation in the East, the center of Shigatse today has been moved to India which is the largest democracy in the world. Domo Geshe, Guru of Lama Anagarika Govinda, is at *Samten Choling* in Ghoom, Darjeeling, photo below which will become, as predicted by D.K in the 1940's, a sacred center for all of Asia except Japan.¹²²



Lama Anagarika Govinda, spreader of the *Mahāyāna* Buddhism and reincarnation of the philosopher Novalis.

¹²² Alice A. Bailey, *Esoteric Astrology*, p. 458, Lucis Publishing Company, New York, 1965.

In February 1979 I was hosted for a week by the 2nd Domo Geshe in his monastery of *Tharpa Chöling* (Place of Liberation) in Kalimpong, India, and I found in him one of the few people who could compare with Roberto Assagioli for his great culture, capacity to love, holiness and humility.



The 2nd Domo Geshe at Gangjong Namgyal in USA.
(Photo given to me by himself)

In 1976, Domo Geshe Rinpoche was given a large piece of land in the mountains of New York State in America. He went there every summer after founding a center called Gangjong Namgyal. He had a special relationship with the Tibetan Master D. K., having been initiated by him as the 1st Domo in Tashi Lhunpo, studying from 1875 to 1895 and acquiring the degree of *Kachen* or *Geshe*. After 12 years of hermitage in isolated caves he was discovered by a shepherd, and welcomed as a saint by the Tibetan people in Chumbi Valley, where he founded the Monastery of *Dungkar Gompa* (White Shell), seat of the oracle of Dorje Shugden.

Domo Geshe was among the first to erect a statue in honor to Maitreya in *Galingkang*, Tibet, in 1910, since he had a special relationship with the Christ. Later, he also constructed other monasteries. He was highly esteemed by the Roerichs who simply called him *Geshe Rinpoche* or *the Doctor from Chumbi*. He gave them a book on Shambala.¹²³ He died in 1936. The incarnation of the 2nd Domo, reborn in 1937, taught me the meaning of silence. Despite being a great healer, he took care that no one noticed his abilities. He was a great friend of Lama Yeshe. I met him two times more, for brief periods, in Kalimpong right before he passed to the Eternal East in September 2001, the day before the Twin Towers collapsed.

The third Domo Geshe was born once again in New York during the Wesak month of 2003, in a Sikkimese family, and although his main monastery is *Samten Chöling* in Ghoom (just before Darjeeling, where there is also a stupa dedicated to Lama Govinda), he is currently studying in South India at Shar Gaden monastery in Mundgod. I enclose a picture of me from March 2012, with the little tulku holding my hand and with his father, in *Samten Chöling* monastery in Ghoom, Darjeeling.

¹²³ Nicholas Roerich, *The Heart of Asia*, pp.102 and 156, Nicholas Roerich Museum, New York, 1978.



Returning back to the main subject, I strongly discourage people from researching news about the Masters *only* through the means of Internet, because "Few are the true Pythagoreans and Platonists, and thousands, for the most varied reasons, the non-initiates, the Aristotelians, the Sophists, and their imitators." They would be deceived by fake copies, as if one sought news about Buddhist saints by prying into the writings of Bhutan *bönpos*, black magicians devoted to necromancy and energetic vampires who pose as saints but who, on the contrary, are terrible poisoners, implacable enemies of humanity, Buddhism, and ethics.¹²⁴ "In Tibet, a lessening of the religious interest is apparent. One can even notice the increase of *Bön* teachings, the antithesis of Buddhism. The *Tashi-Lama* found it impossible to remain in Tibet. Following his example many of the best lamas have left Tibet." ¹²⁵ (Written in 1930)

All myths, legends, religions and folktales describe these Mahatmas or Sages. Rarely, though, do they convey a realistic image because devotion tends to depict them as gods, they are idealized as angels, detached from the affairs of the world, beings who have no contact with everyday reality. Sometimes, on the contrary, they are belittled by skepticism and out of a limited perspective, for that phenomenon known in psychology as "projection," they attribute to them purely human defects, which they are now exempt from.

Their power is superhuman, today as always, but they humbly persist in affirming that they are not infallible.¹²⁶ Nevertheless, there is no politician, religious man, or tycoon in the world who could compare with them or challenge them with impunity. The Masters have Divine power and by reading at will in the thoughts of men, they can prevent any evil action, even if often, like Jesus, they shy away from doing it.

An example from the past is Alexander the Great, a man of this world and full of himself, was burning with the desire to know the Masters. To do so, he presumptuously severed the famous Gordian knot with his sword. A prophecy stated that whoever untied it would become the master of an empire. Since he believed himself to be a descendant of Ammon, he went to consult his famous oracle in the oasis of *Siwa*, in Egypt, ¹²⁷ thus learning of the existence of the Masters and how to find them. For this reason, he went as far as India, where he was granted a conversation with the King of the Masters. Soon he felt humiliated and offended and extracted his sword, trying to strike him. He succeeded in removing the weapon from its sheath but then against his will and to his surprise, his hand opened and the sword fell to the ground.

Harshly reprimanded, he learned the hard lesson that even emperors must obey someone above them. He died shortly thereafter on his way back to Babylon, in the grip of various vices, including alcohol. His empire dissolved. "*Sic transit gloria mundi!*" As the Persian poet Hāfez writes in the ghazal 240 of his *Divān*: "No gift of water is given even to Alexander: these are not things that are obtained by gold or violence. Come and listen to those who live in sorrow, who speak little but much they can say." ¹²⁸

¹²⁴ Alexandra David Neel, *Tibetan Tale of Love and Magic*, p. 1, Neville Spearman, Jersey, 1983.

¹²⁵ Helena Roerich, *Foundations of Buddhism*, p. 145, Agni Yoga Society, New York, 1971.

¹²⁶ Alfred P. Sinnett, *Esoteric Buddhism*, p. 17, Theosophical Publishing House, London, 1907.

¹²⁷ Plutarch, *Parallel Lives, Vol. II, Life of Alexander*, 26. p. 255 Einaudi, Turin 1975. See also Arriano, *Anabasis of Alexander*, Chapter III.

¹²⁸ Hāfez, *Divān*. ghazal 240.

Today, since many of the Masters are teenagers or they are about to take on a physical body, it is necessary to prepare the young people to recognize them, so that they can expand their action for the benefit of the world. The latest, extraordinary development of communications via mobile phones, promoted by them, has had precisely this function.¹²⁹ Hence the need to call attention to their existence shortly before their reappearance in tight rows. In 1934 they numbered 105 out of two billion embodied souls.¹³⁰ Their function is to be great innovators and pioneers in all fields of human endeavor and, above all, to be great defenders of freedom and therefore enemies of tyrants.^{131 132 133} They are also coming to found a new world religion without intermediaries, based on sharing, on the union of peoples and on co-participation, since all the previous ones, none excluded, were founded by them in the past, but they have become dogmatic, authoritarian and inadequate to the times. As Mazzini said, "Where the spirit of God is, there is Liberty" and also "Not even the breath of liberty can revive the Papacy... no one can say to corpses: rise up and walk!"¹³⁴ Let's do homage to him, to the idea of Europe, to *Montaigne, Montesquieu, Rousseau, Stuart Mill*, to the great thinkers who spoke of freedom which in man is irrepressible and which implies coexistence with those who are different, and mutual tolerance.

It is fair to say that although the Principle of Freedom, of which the Masters are obedient servers, prevents them from interfering with human decisions, proof of which is the current state of malaise perceived in all sectors of the planet. They are invincible in their action of the human sector (which by karma belongs to them). Not only because they have all the major human qualities but also because they are lords of Love and Compassion. Like all *Avatars*, which in Sanskrit means descended from Heaven, having transcended time and space, they always appear just when it is most needed. There is a Divine Plan of theirs to produce order from chaos, and nothing can stop its implementation in any way.

Their reappearance, which occurs at specific intervals of time, starting from Prometheus who gave humanity the fire of the mind also known as self-consciousness, has always been repeated in the history of mankind. In recurring cycles, it will be repeated indefinitely, because empires, religions, civilizations have followed one another, and have died and risen more alive than before, as did the Egyptian phoenix *Bennu* rose from its ashes.

"For decades the reappearance of the Christ, the Avatar, has been anticipated by the faithful in both hemispheres... It is only the united invocation of humanity, its 'massed intent,' which can precipitate the descent of an Avatar... The doctrine of Avatars is paralleled by the *doctrine of the continuity of revelation*... which will give to man an expression of some hitherto unrealized aspect of divinity."¹³⁵ The last, after the emphasis which the Buddha gave on *Prajñā* or wisdom, was Christ's revelation of the principle of Love called by the masters 'Pure Reason',¹³⁶

Krishna, precedent physical incarnation of the Christ¹³⁷ (since Jesus was only inwardly overshadowed by the Christ from the moment of his baptism in the Jordan) stated in the *Bhagavad Gītā*, India's sacred text (inexhaustible source of light) in the fourth Adhyaya, Shloka 7 and 8. "When Dharma - justice or law - lapses, when Adharma or injustice, lawlessness -

¹²⁹ "We are willing to support all inventors" *Community*, Sutra 120, Agni Yoga Society, New York, 1978.

¹³⁰ Helena Roerich, *Lettere dall'India 1929-1955* page 72, Editrice Nuova Era, Città della Pieve, 2008.

¹³¹ "All forms of slavery will be destroyed as signs of darkness," *Community*, Sutra 108, N. Y., 1978.

¹³² Philostratus, *The Life of Apollonius of Tiana*, Book VIII, Chap. 26. Translation by F.C. Conybeare.

¹³³ "There is no worse occupation than forcible imposition of one's creed" *Leaves of the Garden of Morya, Vol. II*, Part Three, V, sutra 13, p. 212. Agni Yoga Society, New York, 1978.

¹³⁴ *Thoughts to the Italian priests*, Giuseppe Mazzini "Mazzini Opere" Vol. II p. 195 and p. 201, Rizzoli, 1967.

¹³⁵ Alice A. Bailey, *The Reappearance of the Christ*, p. 5, 9, 10, Lucis Publishing Company, New York, 2017.

¹³⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 540, Lucis Publishing Company, New York, 1988.

¹³⁷ Alice A. Bailey, *The Discipleship in the New Age Vol. II*, page 270, Lucis Publ. Comp., New York, 1965.

"... a life conditioned by love and modelled upon that of Christ or Shri Krishna, His earlier incarnation."

prevails, then I appear in the First Person: to protect the good, to destroy evil, to firmly establish Dharma, I am reborn from Era to Era."

As the great disciple H.P.B.¹³⁸ said, the end of the twenty-first century, we will see the winner of a great battle for the triumph of certain essential esoteric truths, and each of us will inevitably be called upon to take sides, because, thanks to the Masters, the divisions between modern mentalities and old-fashioned ones, who have a "*psychological stiff neck*" and always look to the past, will be ever sharper.¹³⁹ It is not always easy to choose the right middle ground of the Buddha between bigotry and materialism. Can there be any doubt as to who will get the victory? Not if all men of good will continue to do their part. It is as if a door was opening wide. Anyone, even the illiterate, if noble and therefore endowed with great humanity, will be able to meet them personally. *Maitreya*, the Christ, will participate in first person. In June 1945, the Prince of the People, the Desire of all Nations, has decided that he will *reappear* and incarnate in a *physical* body.¹⁴⁰

We can only say in the words of a Mongolian legend centered on *Ridgen Jyepo*, the King of *Shamballa*, that according to the Masters "all available horses will be mounted".¹⁴¹ With the sword in their fist they will separate the true spirituality from the false one, annihilating it, as Master Morya says in the book *Leaves of Morya Garden I, The Call*, 1924, Sutra 231,

"From the beginning the dark ones struggled. From the beginning We conquered."

Happy are those who can understand the reason of this great esoteric statement.

Much has been written about the Masters of Wisdom and about Shamballa, the dwelling place of the God who rules the destinies of this planet, but often they have been considered meaningless made-up myths.¹⁴² Praise to the obscure ones who, in trying to instill doubts, divulge their existence. To them we reply that the true Pythagoreans do not "*eat fava*" beans (*fabae*, Latin - fables), especially theirs, because the Masters can be met in person, today as always. Try and undermine the trust the Indians put in their *Rishis*, considering the meeting of 100 million people at the *Kumbha Mela* in Allahabad in 2013 or the next one in 2025, at which 150 million people are expected to be there! Those who deny their existence have never searched nor walked around the world as Apollonius did, they just don't stray and stick to attending the nearest church.¹⁴³

However, after the battle of the forces of Light against those of Aggression, which ended in 1945 with the victory of the Allies, who had the full support of the Masters, and the consequent purification, everything became easier and They decided on their public reappearance, as described by Alice Bailey in *The Externalisation of the Hierarchy* p. 561.

Although their prophecies have always come true, The *Masters* teach us that faith must always follow personal research. If their scientific claims, such as those concerning the big bang, the star clusters, or the supernovae, which often demolish those of official science, remain ignored, they keep silent, unless worthy researchers want to share them.¹⁴⁴

¹³⁸ H. P. Blavatsky, *The Secret Doctrine Vol. III*, p. 23, The Theosophical Publishing House, Adyar, 1921.

¹³⁹ "Just as it is impossible to open a present-day lock with a mediaeval key, likewise it is impossible for men with old habits to unlock the door to the future..." *Infinity II*, Sutra 84, Agni Yoga Society, New York. 1980.

¹⁴⁰ Alice A. Bailey, *The Reappearance of the Christ*, page 30, Lucis Publishing Company, New York, 2017.

¹⁴¹ Nicholas Roerich, *Heart of Asia*, page 133, Nicholas Roerich Museum, New York, 1978.

¹⁴² On the Masters as myths see: 1. Marion Meade, *Madame Blavatsky: the woman behind the Mith*. Putnam, New York, 1980. 2. K. Paul Johnson, *The Master Revealed, Madame Blavatsky and the Myth of the Great White Lodge*, State University of New York Press Albany, N. Y. 1994. 3. Alexandre Andreyev, *The Myth of the Masters Revived: The Occult Lives of Nikolai and Elena Roerich*. Brill Academic Publishers, 2014. And so on...

¹⁴³ "When you pray, enter your quietest and most secret chamber." Matthew 6:6.

"The Kingdom of God is within you." *Gospel* Luke 17:20-21.

¹⁴⁴ *Five Years of Theosophy (selected from the Theosophist)* page 245, Los Angeles, 1980.

The historical dates attributed to the great instructors of mankind were always found to be accurate and documented. Their corrections to Western ideas about history, ethnology and races are vast and full of details and show that, even if they are not up-to-date with what our scholars in science assume, their millenary knowledge is infallible extending to all fields of human knowledge.¹⁴⁵

"Science will hear the sounds of certain planets before it sees them. This is a prophecy." ¹⁴⁶ Science discovered these radio sources in 1959 and called them Quasars!

The Masters know the secret ciphers and the right interpretation of all the world's sacred and non-sacred scriptures. Through a hint of theirs, given by H.P.B., thirty years ago I deciphered much of *Dante's Divine Comedy, which is a Hymn to Monarchy*, and here I quote three among hundreds of other passages. The first is within the poesy Tanto Gentile. "*da cielo in terra a miracol mostrare*." which, once deciphered, means "Read from the bottom to the top or backwards (Heaven with the stars stands at the end of the three canticles while the earth is their beginning) to see the miracle of the Holy trinity or "*Fede Speranza e Carità*" (Emperor Federico II). The second is in the words uttered by the master of rhetoric and encryption (*abBrusciato 'ntelletto*) Brunetto Latini in Canto XV 27-33 of the Inferno "*Ritorna 'n dietro e lascia andar la traccia*" (turn back and do not read forward). The third is the epigraph on his tomb, written by himself in Ravenna. "*Visiting the heavens, the Phlegethon and the infernal lakes, I sang the Rights of Monarchy*." By this method I have derived long, fully meaningful sentences that are illuminating and become the *ontos metro* of Canto VII, 33 that no one, unless they apply what I said, can ever solve. If translated into other languages, the Commedia loses the cipher of the last words of the verses. I have given you the key, apply it, don't expect me to do it! The secret must be discovered by yourself! "*Messo t'ho innanzi omai per te ti ciba*." Par. X 25

The *αὐτὸς ἔφα* or ipse dixit, (he said it himself), which silences all doubt, is not pronounced by the disciples of Pythagoras as dogma, but as an objective recognition of otherworldly, divine and infallible wisdom that gives repeated proofs of existence. For example, knowing of a great earthquake on the other side of the world at the moment it is taking place.

Ultimately, man is what he thinks, his character is formed by the whole of his thoughts. Each of his actions is the result of one of his seeds-thoughts, whether right or wrong. If they are right, they will bring joy, if they are wrong, they will cause suffering. Sow a character and you will have a destiny; therefore, man is the author of his own destiny. The wise have only more experience and often operate in the opposite way to the masses and are deemed crazy. Do you know what Yogananda's nickname as a young man was? The *mad monk*, which he says himself in his autobiography, with a fine sense of humor.¹⁴⁷

Along the path, a lot of courage and the ability to navigate against the tide are required, but the searcher must trust in one's external and internal Guru that sustains us in our moments of weakness and if that does not fail us, then victory is assured. The Buddha insisted and was called *Jina*, the Victorious.

Meditation is the main method to ascend, used by those who feel a Divine Dissatisfaction due to mortal boredom with everything and have the sacred ambition to experience the divine.

A man with an intense inner life of meditation can become very sensitive, if he can master and transcend his thoughts; this was known in the Greek mysteries whose motto, about playing the lyre, was: "Be silent, O strings, so that a new melody may flow through me."

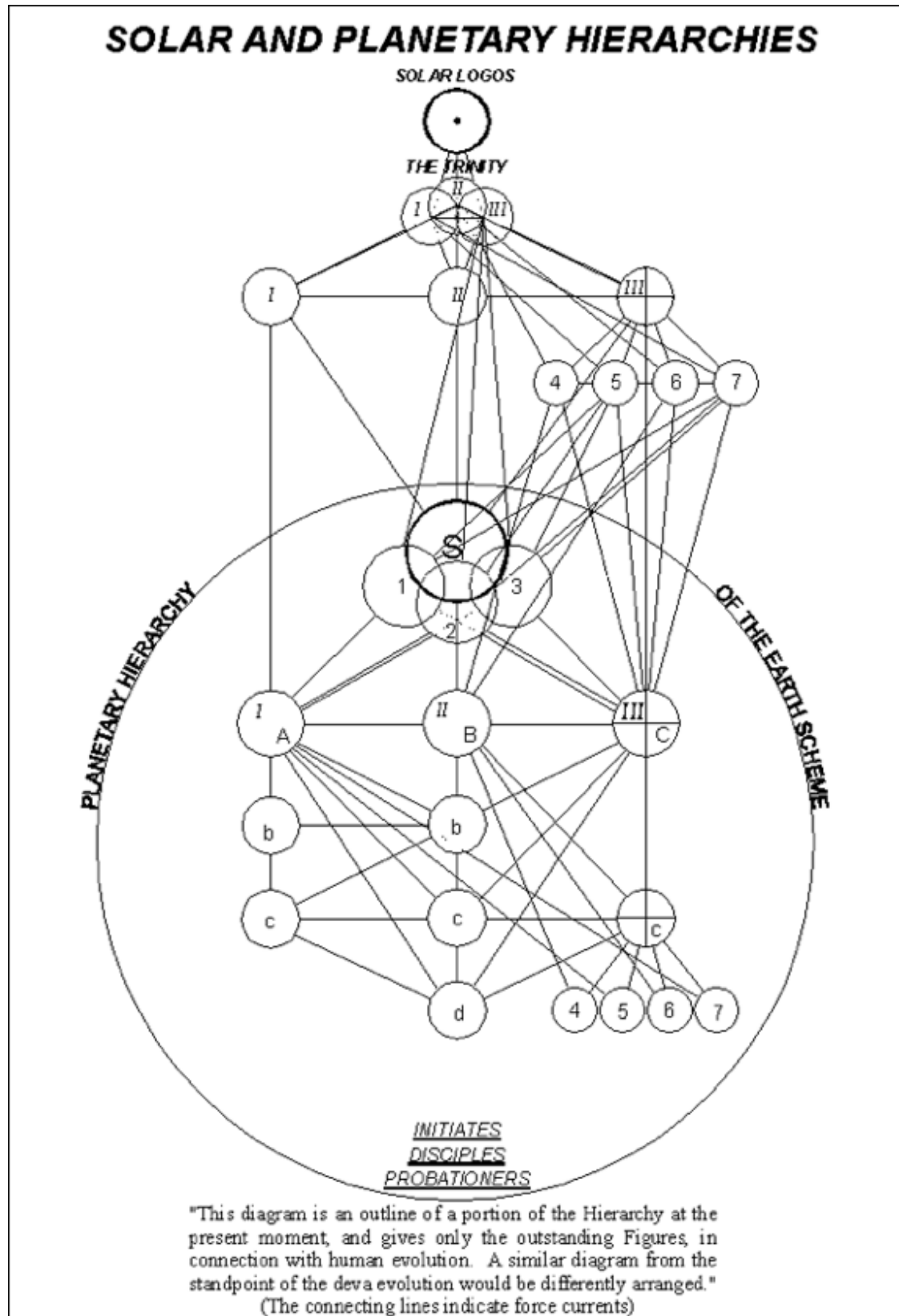
¹⁴⁵ *Five Years of Theosophy (selected from the Theosophist)* page 344, Los Angeles, 1980.

¹⁴⁶ *The Mahatma Letters to A. P. Sinnett*, page 166, Letter 23b, Theosophical Publishing House, London, 1972.

¹⁴⁷ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. XXIII page 251, Rider, London, 1996.

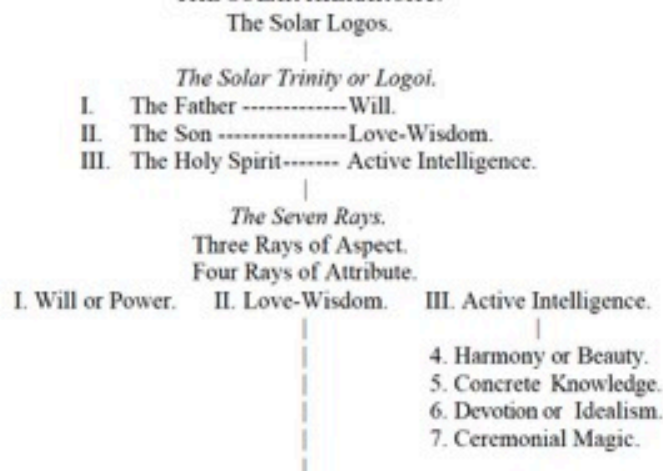
Alice Bailey's diagrams of the Planetary Hierarchy are on the pages 48 and 49 of the book *Human and Solar Initiation*. The same charts are depicted in the following couple of pages.

6. Solar and Planetary Hierarchies

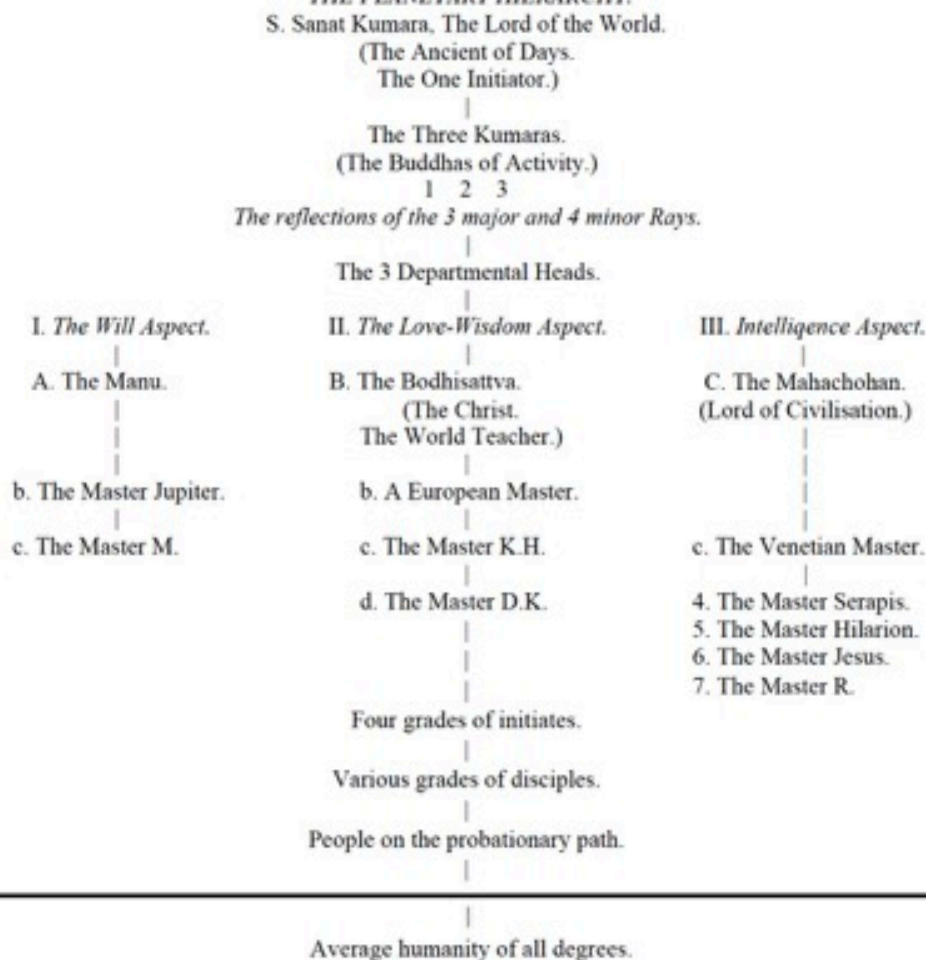


KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES.

THE SOLAR HIERARCHY.



THE PLANETARY HIERARCHY.

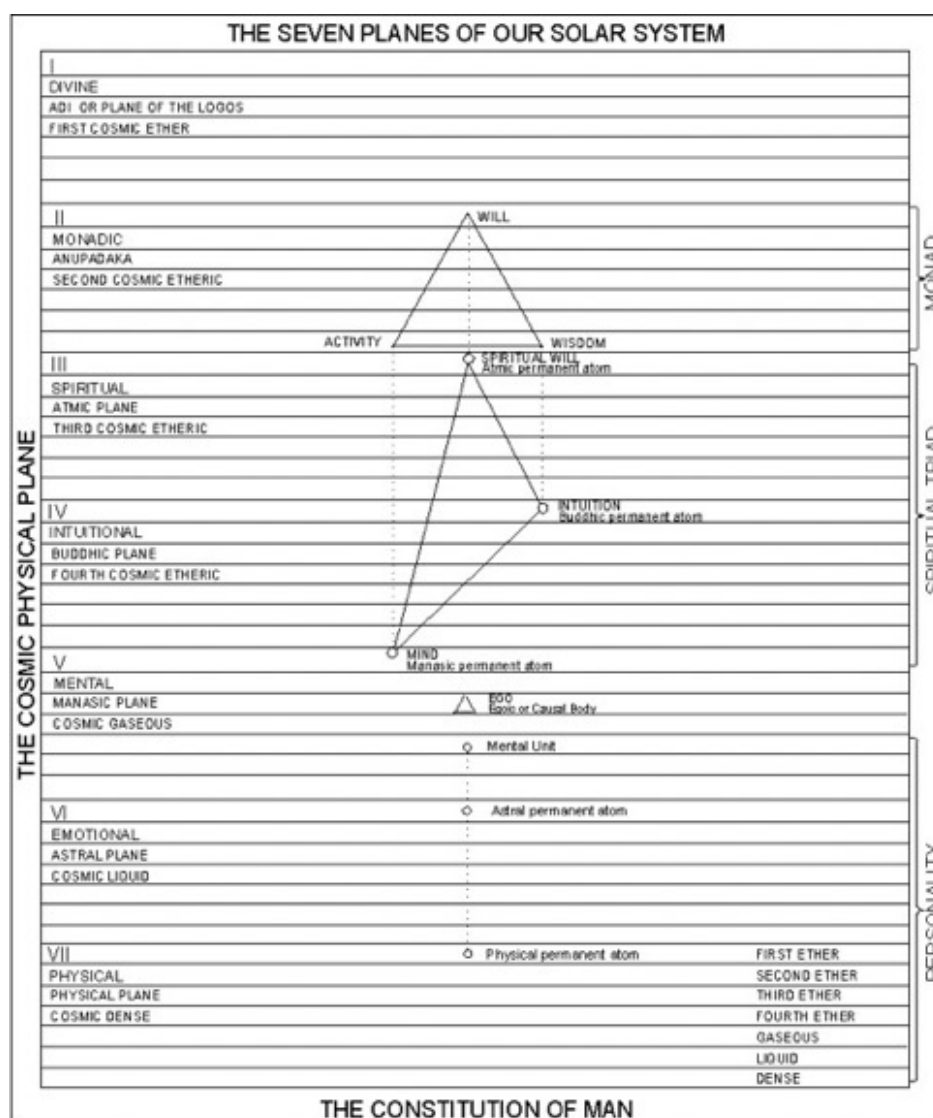


We will proceed from the top down. The higher the level, the harder it becomes to outline the figures which, as a result, will be more mysterious to comprehend. However since 1920, when the previous diagram was drawn, there has been a change. Master R. with all his retinue of Initiates has assumed the function of *Mahachohan*.¹⁴⁸

We must add that "from the fourth realm of nature (the human one) onward, the technique of meditation governs every expansion of consciousness,"¹⁴⁹ and thus allows the transition from one initiation to the next until all seven are completed.

The word initiation is called *diksha* in India and *lung* in Tibet. It does not mean something is given to us from the outside. It is an inner mastery and conscious use of the energies of one of the seven planes represented in the diagram of the CONSTITUTION OF MAN at the beginning of the text *Initiation, Human and Solar*, and it is achieved by working on oneself.¹⁵⁰

6. THE CONSTITUTION OF MAN



¹⁴⁸ Alice A. Bailey, *The Rays and Initiations* pp. 232, 169, 586, and Alice A. Bailey, *The Externalisation of the Hierarchy* pp. 669, 667, 274, 304. Lucis Publishing Company, N. Y., 1981.

¹⁴⁹ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 197, Lucis Publishing Company, N. Y., 1980.

¹⁵⁰ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 759, Lucis Publishing Company, N. Y., 1980.

8. THE SOLAR LOGOS

Subjective activity produces objectivity. The Solar Logos is the initiating impulse, or Father, which draws into activity the negative aspect of the substance as a whole, the Mother, the active intelligent form. The Son is His physical incarnation, a solar system, the Divinity manifested among every people and nation. The physical Sun together with all its planets in the solar system constitutes the body of the great Being or Great Man in the Heavens. "This whole solar system being conceived of as one vast mechanism, with an exquisite adjustment of its parts in all major details, is only the physical expression of Vishnu, or the ethereal basic substance."¹⁵¹

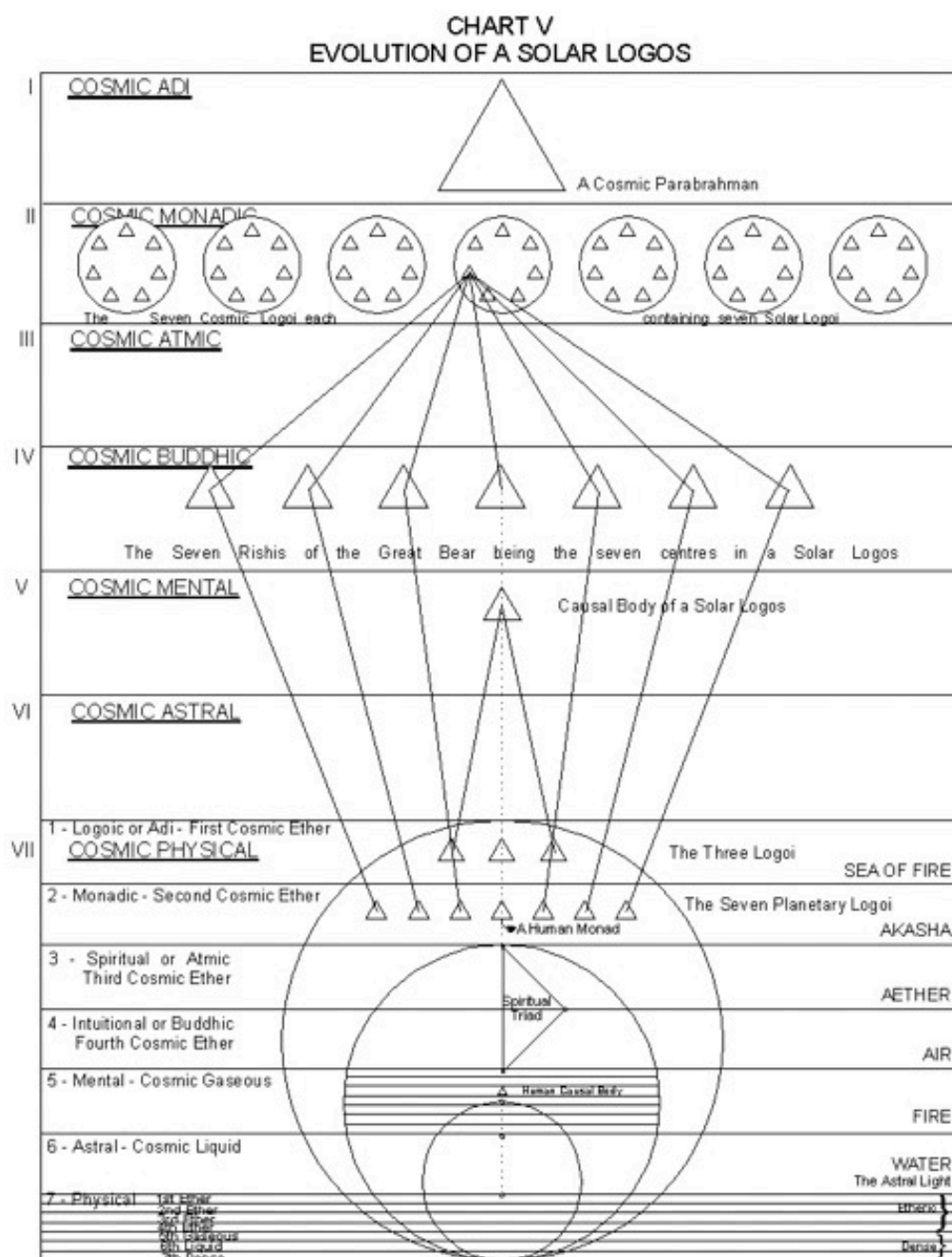


Diagram from Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 344, Lucis Publ. C., 1999.

¹⁵¹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 81, Lucis Publishing Company, New York, 1999.

9. SHAMBALLA



"Song of Shambala" by Nicholas Roerich

Who is the first deity of all religions?

She is the immaculate Virgin Mother of all Gods, answers H.P.B. "She is the matter in the undifferentiated primordial state, the chaos of Genesis, the Abyss, the Great Deep, the waters of space before they are crossed by the spirit of life. The Egyptian *Neith*, preceding all the gods, the only divinity without form and sex, who gave birth to herself without fertilization, as she was in the non-dual unmanifested state, *Mûlaprakriti*. The vulture-headed goddess of the first Egyptian dynasty. *Nut* with wide-open wings who generated the gods, including the sun. *Mut*, the primitive substance. It is the Father-Mother *Swabhāvat* of the Secret Doctrine, the *Aditi* of the Vedas, the *Akasa* of the Purāna, the *Zerouana* of the *Avesta*, the unlimited time. She is *Nerfe* of the Etruscans, half woman and half fish. It is *Bythos* of the Gnostics, the One of the Neoplatonists, the All of the German metaphysicians, the *Anaita* of the Assyrians. She is *Naus*, the celestial ship at the prow of ships and protector of sailors, the Virgin Mary, from *Mar*, the 'Sea,' called 'the Virgin of the Sea.' " ¹⁵²

Who is our Father in heaven?

In the Eastern definition our Father in heaven is *Sanat Kumara* also known as the King of Shamballa. In the *Chāndogya Upaniṣad* VII: 1:4 He it is also called the eternal sixteen-year-old youth or *Skanda* and is associated with the wisdom that knows the mysteries of existence. He teaches the Brahmin *Nārada* the essence of *Atman*.

Paramahansa Yogananda states that *Babaji*, who does not need to eat, initiated *Shankara*, the founder of the *Advaita Swami* order. He is the only *Mahavatar* and often appears in youthful garb. He adds that he is in constant communion with Christ and that together they devised the spiritual technique of *Kriya Yoga* destined to bring salvation to our age. His Guru *Sri Yukteswar* states, "*Babaji's* spiritual state is beyond human comprehension." ¹⁵³ Alice Bailey placing Christ just below *Sanat Kumara* in the diagram given on page 48, makes the same statement but goes into detail regarding the Brotherhood of the *Rishis* of the world. In her *Theosophical Glossary*, H.P.B. under the heading *Advaita*, calls *Sankarâchârya* the greatest of the historical *Brahmin* sages. ¹⁵⁴

In the first diagram of the Planetary Hierarchy, at the top center, there is a circle with an S that stands for *Sanat Kumara* or *Ridgen Jyepo*, the Lord of the World, with around it the three circles of the buddhas of activity, *Sananda*, *Sanaka*, *Sanata*, his close associates around it. These four circles plus the three hidden, or esoteric, *Kumaras* symbolize *Shamballa*, the center where the Will of God is known. It is the true six-pointed Star of Solomon with the *Ankh* (or Life) in

¹⁵² H. P. Blavatsky, *The Theosophical Glossary*, Chaos, p. 77, The Theosophy Company, Los Angeles, 1973.

¹⁵³ Paramahansa Yogananda, *Autobiography of a Yogi*, p. 345, Rider, London, 1996.

¹⁵⁴ H. P. Blavatsky, *The Theosophical Glossary*, Advaita, p. 7, The Theosophy Company, Los Angeles, 1973.

the center, through which the seven Rays, the seven fundamental qualities of our universe, filter onto Earth. Given their high state, they have the etheric physical body as their lowest vehicle, not the dense physical body.

This center, residence of the Lord of the World, *Sanat Kumara*, has complete spiritual responsibility for the planet. He has numerous disciples and practitioners, some of whom differ from those more properly connected with the Hierarchy, which extends from the Christ or Bodhisattva downward, or from the eighth initiation to the fifth. The last group constitutes the point of Love in the heart of God. The Hierarchy is informed about the will of Shamballa through two officers, the Bodhisattva or Christ and Master R. the present Mahachohan; they are the only two members capable of recording the Divine Purpose so that the Hierarchy is made aware of it.¹⁵⁵

To those who might ask why the circle of the Planetary Hierarchy also includes Sanat Kumara and Shamballa, one might reply that the full Hierarchy is the Ashram of Sanat Kumara.¹⁵⁶

According to logic, those who once performed the functions of Manu, Bodhisattva and Mahachohan within the Hierarchy, and then the Lord of the fourth Chinese race, Lord Gautama Buddha (reincarnation of Vyasa) and the former *Mahachohan* are, in their own right, part of *Shamballa*. There is a celestial *Shamballa*, within every man while one could reach its earthly counterpart only upon invitation. Assuming one knows where Shamballa is located, it would be dangerous for an uninvited to attempt to go there.¹⁵⁷ "And those who know where it is remain silent. The five peaks of *Kanchenzongá* in Sikkim point straight to the Sacred City of Shambala."¹⁵⁸

In Sanskrit *Shamballa* means "source of happiness". The synonyms for Shamballa are many; in China it is the Abode of the Immortals; in Sanskrit, *the White Island* with the capital *Kalapa*. Among the Old Believers of Russia, the White Waters; in the Altai, *Belovodye*; in Tibet, *Dejung* (source of Happiness); *Khembalung* among the Sherpas; in America *Shangri-la*, name of the residence of the great Franklin Delano Roosevelt. These are the Celestial Mountains or Tien Shan to which Lao Tse went to find the mountain of jade. In the last century, Nicholas Roerich went to *Shamballa* on the back of a camel to bring back part of the black stone *Cintāmani*, the Jewel of the World, the same one of which Wolfram Von Eschenbach said "That stone is also called *Grail*."¹⁵⁹

The disciple of *Shamballa*, having a highly developed will, does not sit under a tree, but always carries the tree of bodhi with him. Through the teaching of *Kalachakra* the disciple realizes himself in the whirlwind of daily life and transcends time, finding eternity in the fleeting moment and the indestructible among all that can be destroyed. He seems to drink the poison of illusion by the gulp, but also seems to be an ordinary person to the eyes of others. Instead of being limited by worldly experiences, his flaming consciousness perceives them as the soma, the nectar of immortality. "I approve *kalachakra*... but it should not be left in the hands of ignorant exponents."¹⁶⁰

In order to grasp the scent, nothing else we can do, of the power of the Will-to-Good of Shamballa we will mention four lives. Hints of the lives of *Sanat Kumara*, the King of Shamballa, (the God of the Christians or the Ancient of Days of the Bible), of the former Manu or *Lord Chākshusha*, of *Lord Buddha*, and of the former *Mahachohan*.

¹⁵⁵ Alice. A. Bailey, *The Externalisation of the Hierarchy* p. 541, Lucis Publishing Company, New York, 1981.

¹⁵⁶ Alice A. Bailey, *The Discipleship in the New Era Vol. II*, p. 205, Lucis Publ. Company, New York, 1980.

¹⁵⁷ "For the unwelcome one shall not attain his destination." *Community*, Sutra 203, Agni Yoga Soc., N. Y. 1978.

¹⁵⁸ Nicholas Roerich, *Shambala* p. 34, Nicholas Roerich Museum, New York, 1978.

¹⁵⁹ Wolfram Von Eschenbach, *Parzifal*, Cap. IX, p. 98, Trans. Edwards, Oxford University Press, Oxford, 2006.

¹⁶⁰ *Fire World Vol. I*, sutra 212. Agni Yoga Society, New York, 1969.

10. Sanat Kumara



Sanat Kumara is the Formless that creates the ice *lingam*. Amarnath Cave in Kashmir. Symbolically seeing Shiva gives immortality. Darshan at the full moon of *Sravan* or the Lion. Cared for with funds from Dharma Trust, founded by Maharaja Ranbir Singh or Master Morya.

"A wonderful being called *the Initiator*. He is the tree from which all Sages by way of branches are derived. An objective man, mysterious and ever-present Personage...who changes form, yet always remains the same. It is he who commands the initiated Adepts all over the world. He is called the Nameless One... despite having many. He is called *the Great Sacrifice*... and he will not leave his post until the last day of this cycle of life." ¹⁶¹

"The 'Silent Watcher,' that great Entity Who is the informing life of the planet, and Who holds the same position to the Lord of the World, Sanat Kumara, as the Ego does to the lower self of man... He is the correspondence with the personal God of the Christians." ¹⁶²

"Not less suggestive are the qualities attributed to Rudra Shiva, the great Yogi, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called the "earliest" and the "last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, "clothed with the elements," *Tri-lochana*, the "three-eyed," *Pancha-ânana*, the "five-faced," an allusion to the past Four and the present Fifth Race, for, though five-faced, he is only "four-armed," as the Fifth Race is still alive. He is the "God of Time," Saturn-Cronus, as his "drum" *Damaru*, in the shape of an hour-glass, shows." ¹⁶³

"To the God Who is in the FIRE and Who is in the waters;
To the God Who has suffused Himself through all the world;
To the God Who is in the summer plants and in the lords of the forest;
To that God be adoration, adoration."

Sh'vetastatara Upanisad, II.17.

Namó, Namó, Namó.



In the form of Yogi, Babaji

¹⁶¹ H. P. Blavatsky, *The Secret Doctrine Vol. I Cosmogenesis* Stampabile Cintamani pag. 165 ital., pag. 228 ingl.

¹⁶² Alice A. Bailey, *Initiation, Human and Solar*, pp. 104, Lucis Publishing Company, New York, 1967.

¹⁶³ H. Blavatsky, *The Secret Doctrine Vol. II*, p. 528, http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf.

Synonyms of his name are God, the Lord of the World. *The King, The Ancient of the days* of the Bible, *Melchizedek* (King of Justice) and King of *Salem* (Jerusalem). He is the *Mahavatar*, the Greatest of the *Avatars*. The One Initiator. The Great Sacrifice, and the incarnation of the Planetary Logos. He is also called the adolescent of the Innumerable Summers and the Eternal Sixteen-Year-Old. He who rules our Planet. Among the Sufis, He is *Khidr* the Evergreen. In Mongolia *Ridgen-jyepo* (*jyepo* the Supreme, *Ridgen* of noble birth) and *Gesar of Ling* (*Ling gi Gyalpo*) in Kham. Among the *Horpa* and *ngolok* of the mountain Amne Machin and in Ladakh, *Gessar Khan*. In India *Markandeya*, the eternal sixteen-year-old.

In Bengal, he is *Babaji* or the *Mahavatar*. The *Prester John* of medieval Europe. In Tibet *Jampelyang* or *Mañjuśrī* (Sanskrit *Mañjuśrī kumārabhūta*, the Virgin Being). He is *Rudra Chakrin*, the future king of *Shamballa* who will conquer the world and bring the Golden Age back. In China, *Wén-shū* who dwells, when residing there, on *Wu-t'ai-shan* mountain in Shanxi. *Mañjuśrīkirti* (Tibetan *Giampel Repa*) is the First King of *Shamballa*. He is the *Chakravartin*, the Universal Emperor.

He is *Perseus*, the Eternal Young Man, the hero who kills the Medusa that keeps the world imprisoned and crystallized or the man with his back turned towards the exit in Plato's myth of the cave. In the myth of *Gilgamesh*, he is *Utnapishtim*, the One Immortal. He is the King *Simurgh* of the Conference of the Birds, the *Rishis*, of Attar. When will the *Kalki avatar* on the white horse arrive?

The *Purāṇas* say, "Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the only bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sexual gratification. Earth will be venerated but for its mineral treasures..."¹⁶⁴ Let each consider whether this is far removed from today's reality.



In the form of King, Gesar of Ling



Mañjuśrī: the sword held in the right hand symbolizes the understanding of vacuity, the book held in the left hand omniscience.

¹⁶⁴ *The Vishṇu Purāṇa*, ed. F. Hall Vol. IV, 225-27. Trübner & Co. London, 1868.

Above he is represented as *Mañjuśrī*, the embodiment of the awareness and Wisdom of all Buddhas and the privileged interlocutor of Gautama Buddha. He overshadows, or inspires, *Atisha* and *Je Tsonkhapa*, the great realized ones who lived in Tibet.

Mañjuśrī has all the characteristics of that of a God who can take all forms and adapts Himself to the mentality of those to whom He manifest to. As King to kings; supreme Yogi to yogis; wise man to philosophers; old beggar to pilgrims; leader to commanders and doctor to physicians; as *Manitou* he goes in a dream to the young Native American fasting in retreat on top of the sacred mountain *Kumiyai* ¹⁶⁵ or *Tecate* in California and appears as Shiva to the Indian meditating in the forest of *Nagarjuna* in Nepal, northwest of Katmandu. ¹⁶⁶

Normally *Sanat Kumara* or *Babaji* and his students linger on the etheric subplanes. ¹⁶⁷ Not limited by form, He can manifest Himself in all ages, often anonymously, in the guise of a commoner. He makes Himself known when He gives prophecies, to give them more force. His intervention is always timely, powerful, inspiring, protective and often so natural that sometime advanced disciples not recognized Him. He often saves groups or even entire nations. He also works with people, especially if they are sincere and righteous, ¹⁶⁸ ¹⁶⁹ but His intervention is hardly ever recognized as one of divine origin, only as strange, even if providential.

This way of perceiving the Divine, which may seem obsolete nowadays, was always the natural belief of all peoples in all regions and in all ages. This is the true, concrete testimony of its reality. The myths and religions of the ancients have always affirmed the truth! It is we who, living in an age of materialism and unbelief, have lost the right vision with our ideas; we have lived in prejudice and in the loneliness of selfishness; we have clipped our wings and adopted another god, that is money, combined with the so-called comforts. I would like to mention two episodes to illustrate the action of *Sanat Kumara*. One is aimed at avoiding great bloodshed, the other is to warn the forces of Light about future dangers.

1. India, November 1878. A year before H.P. Blavatsky left for India. In Simla, Allan Octavian Hume, who distinguished himself in suppressing the *Sepoy* revolt of liberation of 1857, was given seven volumes written by Those he Calls *Gurus* or *Mahatmas*. They contain a detailed list, compiled by more than 30,000 informers, of dozens of conversations made by people in India (both among the commoners and the bourgeoisie) who profess to be convinced that they will starve and that *something* has to be done, which indeed means *violence*. Once it broke out, the revolt will be led by the educated classes who will join them. Hume checked the veracity of the characters and the situations with which he personally operated. It should be noticed that the British secret service, which managed an empire at the height of its expansion at that time, had only a few hundred men in India. Hume was stunned to notice the power, accuracy and breadth of knowledge of the Mahatmas that covered all of India. As Secretary of the Department of Revenue and Agriculture and Commerce in India, he was a privileged interlocutor of the Viceroy Lord Ripon. In December 1883 he wrote to him:

¹⁶⁵ W. Y. Evans Wentz, *Chuchama and sacred Mountains*, p. 17, Swallow Press, Athens, 1989.

¹⁶⁶ "Did you ever hear of a yogi's being devoured by beasts? There was never such an occurrence, for no animal that possesses a particle of instinct would dare pit itself against the shield of Teros or psychic energy... A yogi does not kill an animal by his own will;" *Agni Yoga*, Sutra 565. Agni Yoga Society, New York, 1997.

¹⁶⁷ Alice A. Bailey, *A Treatise on Cosmic Fire*, pag. 753 ingl. Lucis Publishing Company, New York, 1999. I say here that I am referring to Babaji of Yogananda and not to Haidakan Babaji who distributed the drug datura!

¹⁶⁸ "Indeed, We value sincerity above everything." *Infinity*, Vol. II, Sutra 337. Agni Yoga Soc. New York, 1980.

¹⁶⁹ "He who sees himself as kind is not kind; But he who blames himself for cruelty demonstrates the progress of his spirit. *Leaves of the Garden of Morya Vol I*, Sutra 179. Agni Yoga Society, New York, 1998.

"I am associated with men who, in spite of keeping themselves out of the sight of the masses, are revered by them as Gods... It was their intervention that brought down the *Sepoy* revolt of 1857 in India. From Tibet they act, through myself and others, to help introduce reforms to prevent the recurrence of such misfortunes. "¹⁷⁰ In December 1885, the Indian Congress Party was founded. Allan O. Hume, who asked and obtained from the Viceroy the approval of his plan, played a key role in its formation. According to the *Mahatmas*, this favored the rise of a nationalist feeling in India, that lacked one, thus not being ripe for independence. It also avoided excessive and uncontrolled reactions from the masses, which could have been unleashed with unprecedented violence. The British did not even speak to the destitute Indians, only to the wealthy *Maharajahs*!

2. Winter 1934, President Delano Roosevelt began a correspondence with Helena Roerich that ended in January 1936. ¹⁷¹ On April 15, 1935, the *Roerich Peace Pact* was signed at the White House in Washington by representatives of all American republics. Helena Roerich had said that, over the centuries, that same help had been offered to Napoleon and to George Washington, and she offered to help Roosevelt in the same way. "You, Mr. President...will be a great Leader because you have understood that the Spirit Bird of humanity cannot fly with one wing and you have given Woman her rightful place. So, from the same One Source that had offered help in the past, the Mighty Hand is sending Messages of Fire to you and to the White House. The map of the World is already drawn and you are offered the most worthy place in the Formation of the New Epoch: it is up to you to accept or refuse. The fate of the Country is in your hands."

Roosevelt accepted her help offer. Helena Roerich, who was in a telepathic relationship with Master M. and, through him, with the Lord of the World, sent nine letters during that period. One of the first pieces of advice that was given to the President was that the United States should not think about disarmament because from many sides there was the intention to involve them in a war.¹⁷² Every personal question of the President was answered, but of that, and rightly so, no record remained.



Il presidente Franklyn D. Roosevelt (al centro) e i rappresentanti di tutte le repubbliche americane osservano Henry Wallace (a destra) firmare il Roerich Peace Pact, il Patto Roerich, alla Casa Bianca, Washington D. C., 1935.

President Roosevelt (center) and the representatives of all American republics watch Henry Wallace (right) sign the Roerich Peace Pact, at the White House, Washington D.C., 1935

¹⁷⁰ Bipan Chandra, *India's Struggle for Independence* p. 67, Penguin Books India, Delhi, 1989 and Briton Martin, *New India 1885*, Bombay, 1970, pp. 65 ff.

¹⁷¹ Helena Roerich's Letters to the President can be found among her other papers at the Franklin D. Roosevelt Memorial Library in Hyde Park, New York.

¹⁷² Ruth Drayer, *Nikolaj Elena Roerich*, p. 305, Casa Editrice Nuova Era, Città della Pieve, 2011.

Little can be said about the Lord of the World, to learn something about him two complex texts must be examined and studied: *A Treatise on Cosmic Fire* and *The Rays and the Initiations*. Here we report some sentences taken out of context that can only partially help to understand some aspects.

"The Lord of the World is the sole repository of the will and purpose of the One of Whom He is an expression (He of Whom nothing can be said) ... His vehicle of manifestation is the planet with its seven centres, of which only three are yet recognised by the occult student: Shamballa, His head centre, the Hierarchy, His heart centre, and Humanity, His throat centre.... The center of the solar plexus has close relation to the deva evolution."¹⁷³

"*The Path of Initiation has at times been called the Path of Liberation*, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups.

It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work."¹⁷⁴

"Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos can reach humanity and bring to men fresh life and energy."¹⁷⁵

About the Will of Shamballa

"The secret of the higher initiations lies in the trained use of the higher will... This whole problem of the Shamballic will is in process of revelation, and will eventually alter the entire approach of the disciple in the New Age to initiation."¹⁷⁶

About the Mahavatar

He often appears in India in the guise of *Babaji*, teaching under *the Banyan tree*. This sacred tree has roots growing downward from the branches. It is a symbol of that represents the nervous system of the human being, fed by the One Life through the silver thread of the *Sutratma*. The *Mahavatar* is eternally living having achieved emancipation and liberation from the cycle of rebirths eons ago. That is why this Banyan *or Aśvattha* tree is considered symbolically, in the *Bhagavad Gītā*, to be indestructible.¹⁷⁷

For those who want to know more about the life of *Babaji*, I recommend reading chapters from 33 to 36 of Paramahansa Yogananda's book *Autobiography of a Yogi* where the teachings are addressed to his *chelas*. The word *chela* derives from the Sanskrit root "to serve", meaning a disciple in simple western terms.

The book *Autobiography of a Yogi* has three great merits; it revealed for the first time to a large Western public the existence of *Babaji*¹⁷⁸ (although he was already known under the name of *Sanat Kumara* by a small number of Western esotericists).

¹⁷³ Alice A. Bailey, *The Rays and the Initiations*, p. 367, Lucis Publishing Company, New York, 1988.

¹⁷⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 684, Lucis Publishing Company, New York, 1988.

¹⁷⁵ Alice A. Bailey, *The Rays and the Initiations*, p. 689, Lucis Publishing Company, New York, 1988.

¹⁷⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 30, Lucis Publishing Company, New York, 1988.

¹⁷⁷ *Bhagavad Gītā*, Transl. A. Besant and Bhagavan Das. Chap. XV p. 262, Theos. Publ. House, Adyar, 1926.

¹⁷⁸ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. XXXIII, p. 345, Rider, London, 1996.

In Ch. XIV,¹⁷⁹ the book describes, with great accuracy, the experience of union with the Divine in the meditative stage called *Samādhi*, despite being challenging to express it in mere words. The third merit is that the book also made meditative yoga famous in the West.

On the contrary, in Asia, especially in India, Babaji's existence has always been known, due the profound spirituality of those countries, based on the continuous millenary interactions the population has with *the Hierarchy of the Rishis* and their eternal *Mahaguru*.

He is still present in Allahabad at every *Kumbha Mela* (Aquarius meeting) held every twelve years in February. The cycle is that of Jupiter, of 11.86 years, and the last one, which took place in Allahabad, or *Prayag* in 2013, saw the presence of 100 million people.

That was the reason why this festival became the largest religious ritual and gathering in the world. Of course, Christ and Master Morya are always present at the festival.¹⁸⁰



Ardha (Half) Kumbha Mela took place in Allahabad in February 2019. One hundred and twenty million devotees at the event.

The *Kumbha* is the urn filled with the nectar of immortality. The myth says has fallen in four different places. The *Mela* is held every three years in: Allahabad, Nasik, Hardwar and Ujjain.

We've seen the many, but what about the Holy One?

Let us find the courage to shout to the world that:

"Like a diamond glows the light on the Tower of *Shambhala*. He is there — *Rigden-jyepo*, indefatigable, ever vigilant in the cause of mankind. His eyes never close. And in his magic mirror he sees all events of earth. And the might of his thought penetrates into far-off lands. Distance does not exist for him; he can instantaneously bring assistance to worthy ones. His powerful light can destroy all darkness. His immeasurable riches are ready to aid all needy ones who offer to serve the cause of righteousness."¹⁸¹

On Shamballa I advise to read the concise "*The Legend of Shamballa*" by Torkom Saraydarian.

¹⁷⁹ Paramahansa Yogananda, *Autobiography of a Yogi*, p. 165, Rider, London, 1996.

¹⁸⁰ *Leaves of the Morya Garden, Vol. II*, Part Two, V, sutra 5, "The star of Allahabad (Jupiter) pointed the way."

¹⁸¹ Nicholas Roerich, *Shambala*, p. 5, Nicholas Roerich Museum New York, 1978.

11. Former Manu or Châkshusha, of the First Ray or Will

The list of the fourteen Manus was given in the book *Five years of Theosophy* on page 190 by H.P.B.

We only know, from certain sources, that the Manu is connected to China and that he operates on the First Ray. *Bodhidharma*, was born in India, a country belonging to the first Ray. He pioneered (a first ray function) the Mahāyāna Buddhism and *Ch'an* in China around 520 A.D. is well suited to this function. The initiative was difficult to implement but was wildly successful. In the meantime, let us consider, a recent Dharma Master of Chan Buddhism who succeeded him recently, the Mahāyāna Patriarch *Xu Yun* (Empty Cloud).¹⁸²



Xu Yun as a young man

Many men use the mind, but very few the intuition, the bodhi that transcends time. The story of Xu Yun coincides with the rebirth of current Chinese Buddhism. He was born on August 26, 1840 in the prefecture of Quanzhou and died in 1959 at the age of one hundred twenty. When he was fourteen, he began to study Taoism. Then against his will, at the age of seventeen, he was forced to marry two girls.

Purity. He lives with his two wives, but does not consume the marriage. Xu Yun introduces them to Dharma.

Commitment: Thanks to his spiritual commitment Xu Yun escaped to the mountains and then, at age twenty, takes vows as a Chan monk.

Meditation: At twenty-eight, he lived in a cave for three years eating pine needles and grass. Towards the end of his retreat, he became a wanderer, full of joy, oblivious to time.

Practice: He attended various monasteries like *Tientai*, *Lotus*, and *Chan*. He also began to practice the *Koan*.

Veneration: At the age of forty-three, Xu Yun embarked on a pilgrimage by foot to *Wu-Tai Shan*, prostrating himself every three steps and invoking the name of *Mañjuśrī* while having a concentrated mind. He did this out of a debt of gratitude to his mother, who passed away during childbirth. He walked no matter if the weather was good or bad, heedless of the wind, rain, cold, and hunger. Once, after crossing the Yellow River, he entered in an isolated area taking refuge for the night in a hut without walls. It is still more than a thousand kilometers to his destination. There, he is surprised by a snowstorm that lasts seven days. The

¹⁸² Xu-Yun, *Empty Cloud, Autobiography of Xu Yun*, Translation Charles Luk, Edited by Richard Hunn.

snow, more than a meter high prevents him from advancing because the roads are impassable. He starts reciting the name of Buddha over and over again.¹⁸³

At this point, an effort of identification is required on the part of the reader to try and understand the experience *Xu Yun* had. His experiences were rare, and few men had the privilege to do so because few have wanted to reach the same type of experience. Let us try and enter *Xu-Yun's* state of mind, similar to that of a perfect ascetic, presenting a state of isolated unity¹⁸⁴; due to his love for all living beings. He was like Jesus on Mount Tabor when his two disciples had fallen asleep because of tiredness. *Xu-Yun* renounced everything: family, work, love, friendships, position, and security. The worldly life no longer held any interest and value for him. Death stopped frightening him, yet he was neither a fish, fowl, nor fool. Based on a robust faith from within, he did not accept defeat and proceeded at any cost to his spiritual inspiration. Thanks to faith, the will is magnified, the decision becomes unshakable and even mountains can be moved. His flaming torch of love is one that a clairvoyant would be able to see miles away. This true love is *Cor Ardens*. It is a state when all personal desire is dead, and the actual state of love is born within, desiring nothing for itself. The invocation to Buddha becomes a powerful symbol of a state of consciousness felt within, so it is called forth to evoke its presence. This is different from that of the Buddhist devotee who invokes the external help of the Buddha. By already constantly living in inner silence and fearing nothing, our consciousness has expanded, and we *are* all things. In this state, the concepts of distance and time have disappeared.

This brings to mind that, by contrast, humanity is often soulless. H. P. Blavatsky's tearful cry of deep compassion for humanity happened in London in late June 1890. At the end of a walk in Hyde Park, she had observed through clairvoyance the auras of hundreds of people with atrophied souls. "*Not a Soul among them - not one!*", she repeatedly exclaimed while weeping and pacing around a room after returning to her house. Her Master stated, "He who does not defend the persecuted and the derelict, and does not offer his food to the hungry, nor draw water from his well for the thirsty, was born too early in human form."¹⁸⁵ Imperialism at its highest, love at its lowest.

The Meeting with the King: Let us continue on with our story, already on the third day, the intense cold and hunger plunged the pilgrim into a state of confusion. On the afternoon of the sixth day, he faintly perceived the light of the sun, but he was severely weakened unable to get up. On the seventh day, a beggar arrived noticing him lying in the snow. He began to speak to him without Xu-yun being in the condition to answer. Understanding that the man is half-conscious, he frees him from the snow, takes some straw from the roof of the hut, lights a fire and prepares some rice. The warm food brought Xu-yun back to life.

Then the old man asked him, "Where are you from?"

"From Pu-Tuo."

"Where are you headed?"

"I'm going on a pilgrimage to Wu-tai."

"What is your name?" asks Xu Yun in turn.

"Wen-ji," the old man replied.

"Where are you headed?"

¹⁸³ "Of course, here repetition is meant in the mind or in the heart: otherwise, how can the bond with the chosen Master be formed?" Helena Roerich, *Lettere dall'India 1929-1955*, p. 95, Casa Editrice Nuova Era, 2008.

¹⁸⁴ Alice A. Bailey, *Discipleship in the New Age Vol. II*, pp. 197, 650, 756. Lucis Publ. Comp., New York, 1965.

¹⁸⁵ Alice Leighton Cleather, *H. P. Blavatsky as I knew Her*, pp. 19-20, Thacker, London, 1923.

"I come from Wu-tai and return to Xi'an."

"If you come from Wu-Tai, do you know the monks of the mountain?"

"Everybody knows me over there."¹⁸⁶

At this point the old man advises him not to continue the pilgrimage because distance is long, but Xu-Yun replies that he has made a vow and will keep it, despite time or distance. Wen-Ji gives him a few suggestions and then walks away.

Meeting Wen-ji again while being ill, the older man accompanied Xu Yun by helping him carry his luggage. Then, once he had recovered, the saint preceded toward Wu-Tai. After many months of pilgrimage, he arrived and immediately meditated on the area's five peaks. Afterward, he then sat out in search of Wen-Ji. When he had told his story to an old monk, the latter clasped his hands in a sign of respect and said to him that the one whom he was searching for is none other than the transforming body of Mañjuśrī, who had made the vow to rescue pilgrims who go to places, *bodhimandala*, sacred to him, as Wu-Tai. He prostrated to give thanks.

Due to the above experience, our monk stated, "I realized the unity of mind and 'right thinking.' Even in the face of the obstacles of the journey, my heart was filled with joy. Adverse circumstances provided me with an opportunity to control the mind, and the greater the obstacles, the more at peace the mind was. Successfully facing difficulties is tantamount to gaining some enlightenment." At forty-nine, Xu Yun made a year-long pilgrimage to Tibet, arriving in Shigatse and staying in *Tashi Lhunpo* and Lhasa.

The Awakening: Xu Yun's spiritual practice continued day and night uninterruptedly at the age of fifty-six. At the end of one meditation session, he opened his eyes and perceived a glow similar to daylight that allowed him to see inside and outside the monastery. Looking through the walls, he saw everything that was happening outside. Some months later, during the third night of the eighth week of meditation, he severed his last doubt about the root mind and rejoiced in realizing his life's purpose. He dropped a cup because a monk carelessly spilled some of the tea on his hand, and the noise produced is without perceptor.

This happen because, for the first time in his life, where it was not the personal self who observed but the enlarged self. The usual self no longer exists and a condition of continuous joy took over him.

His doubts disappeared like a dream and were replaced by something else. He sang these lines, "When space was pulverized, the mad mind stopped operating. It is difficult to speak when someone dies. Spring (enlightenment) comes with fragrant flowers (bliss) blooming everywhere; the mountains, rivers, and the great earth are nothing but the *Tathāgata*." According to the *Shurangama Sūtra*, this is the wondrous way in which sensory data appears when they are transmuted by wisdom. It is a non-mental but a real, experienced hylozoism.

Prolonged samādhi: Xu Yun's *samādhi* lasted for two weeks when he was sixty-three. He was in a cave when suddenly he found himself being awoken by monks that were his friends. To him, the experience felt like only a few minutes had passed.

¹⁸⁶ Xu-Yun, *Empty Cloud, Autobiography of a Chan Master*, p. 37 Trans. Charles Luk, Edited by Richard Hunn.

Teaching: At the age of sixty-nine, the monk was invited to expound the *Sūtra of Perfect Enlightenment* which begins a lifelong phase of dharma exposition. Xu Yun spoke and taught animals how to pronounce the Buddha's name. He trained a rooster, a cow, and a crow.

Monasteries Reconstruction: At the age of seventy, he rebuilt the Ying-Xiang monastery in Yunnan, on the mountain of the "Rooster's Paw" where *Mahakasyapa*, the disciple of the Buddha, the gold-colored ascetic, waits, immersed in *samadhi*, for the advent of *Maitreya* on this earth. Until the end of his life he spreaded the Dharma by rebuilding many monasteries in a difficult era. He requested and obtains an imperial edict prohibiting regional authorities from taxing monasteries. He provided a copy of the Tripitaka to the restored monasteries.

I will not dwell much on his last fifty years of life, but I will only mention some of his virtues. For example: courage, constant introspection, domain of weather events, insensitivity to poisons, and was a continuous wanderer from one mountain to another.¹⁸⁷ I recommend instead reading the book mentioned in the previous note.

Power. At the age of one hundred and three in 1942, during the war, he was residing in the temple of Nan-Hua in order to restore the monastery of the Sixth Patriarch. The Japanese Intelligence had understood that the temple was being used as a meeting place by the Chinese officials and eight airplanes came to bomb it. The Master ordered the monks to return to their dormitories, gathers the guests in the hall of the Sixth Patriarch. He himself goes to the main hall and sits in meditation. A bomb dropped in a grove on the river bank outside the monastery, without causing damage. Two bombers collided and crashed to the ground. Was it an air pocket? Since then, the enemy planes did not dare to come near the monastery and always avoid flying over it on their bombing missions to the hinterland.¹⁸⁸

In short, Xu Yun's life was full of miracles even if, according to the wise, miracles, as violations of the laws of nature, do not exist. However, the greatest miracle for us is the simplicity of his teachings, that are warm like the evening air tinted of jasmine.

"A beginner should neither hope for awakening nor seek wisdom, for the purpose of this sitting in meditation in the *Ch'an* week is already the attainment of awakening and wisdom. If he develops a mind in pursuit of these ends, he puts another head upon his own head."¹⁸⁹

Certainly nothing can be added to what is already within us; one has to only turn inward and listen to the Voice of Silence, which is already there inside us. *Dhyana*, Unperturbed Abstraction, *Wu Wei*, *Asamskrta*, to do without doing are very important concepts to remember. Not a single thing can be done. If there is activity or *samskrta*, that will produce birth and death. Not a single thing can be gained, because if there is gain there will also be loss. But, "Wu Wei is not subject to cause, condition or dependence. He is outside of time: eternal, inactive, supramundane."¹⁹⁰

¹⁸⁷ Master Morya's words when the Roerichs in 1923 set sail to live in India: "Spread your arms over the abyss. On the precipice there is no fear. More abominable to the spirit are the confines of a room." Ruth A. Drayer, *Nikolaj and Elena Roerich*, p. 76, Casa Editrice Nuova Era, 2011.

¹⁸⁸ *Empty Cloud, Autobiography of a Chan Master*, p. 124, Trad. Charles Luk, Edited by Richard Hunn.

¹⁸⁹ Lu K'uan yü (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 52, Shambala, Berkeley, 1970.

¹⁹⁰ Lu K'uan yü (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 168, Shambala, Berkeley, 1970.

"One should not be afraid of rising thoughts, but only of the delay in being aware of them."¹⁹¹

"Note the effects of a thought about murder and of the act of murder upon the spectrum of the aura —the results will be identical. It is difficult for people to assimilate the fact that the thought has the same effect as the deed. But whoever wishes to take part in world evolution must understand the significance of thought."¹⁹²

Of course, it is not necessary to be a Buddhist, a Christian or a Hindu, but to be a seeker who fights against distraction and who is vigilant and determined to live *the hua-tu* (in Japanese *Ko-an*) "Who pronounces the name of Buddha?", or that "Who pronounces the name of Christ?". It is necessary to turn inward the light of our minds, which are prone to wander outward, to nullify thoughts and perceive the state from whence they arise, the object of our inquiry, our true SELF. *The true hua-tu* (ante-thought), the "mind before it is stirred by a thought."¹⁹³

Said in another way, with the words of *Patañjali*, the great teacher of the *Yoga Sutra*: "The state of isolated unity (withdrawn into the true nature of the Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man." Book IV, 25.

"The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, of the overshadowing cloud of spiritual knowledge." Book IV, Sutra 29.

"The modifications of the mind stuff come to an end. Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now. The pure spiritual consciousness withdraws into the One. Book IV, Sutras 32, 33, 34."¹⁹⁴



Xu Yun at age one-hundred and twenty on Mount *Yun-Ju*, at the *Zhen-Ru* Monastery, in Jiangxi, China. He organized a Pan-Asian Buddhist Association in 1956 in India, on the occasion of the 25th centenary of the Buddha's *Mahāparinirvāṇa* and in cooperation with the 10th Panchen Lama Chökyi Gyaltsen a pan-Asian Buddhist Association.

We know that the psychologist Carl Gustav Jung before his death lived an ascetic life steeped in Ch'an Buddhism. He had a bilocation experience seeing his own body rest and continued reading Xu-Yun's "*Dharma-discourses*" until his death-bed.¹⁹⁵

¹⁹¹ Lu K'uan yü (Charles Luk) *Ch'an e Zen Teaching First Series*, p. 52, Shambala, Berkeley, 1970.

¹⁹² *Leaves of the Garden of Morya Vol. II Illumination*, Part Three, V, sutra 14. Agni Yoga Society. N.Y.

¹⁹³ Lu K'uan yü (Charles Luk) *Ch'an and Zen, First Series*, p. 287, Shambala, Berkeley, 1970.

¹⁹⁴ Alice A. Bailey, *The Light of the Soul*, p. 428, Lucis Publishing Company, New York, 1970.

¹⁹⁵ *Empty Cloud, Autobiography of a Chan Master*, Introduction, Trad. Charles Luk, Edited by Richard Hunn.

12. Gautama Buddha



This gilded statuette of Buddha belongs to the author

"The word *Buddha* is not a name, but indicates a spiritual state which has reached the highest point of development; literally translated, it means the "enlightened one," or the one who possesses perfect knowledge and wisdom."¹⁹⁶

"The *Wesak* is the festival of the Buddha, Spiritual Intermediary between the highest spiritual center, Shamballa, and the Hierarchy."¹⁹⁷

According to the Rishis there will be seven Buddhas, one from each of the seven mother races. The fifth will be *Maitreya*, the Buddha of the Fifth Race. The fourth was *Sākyamuni*, the sage of the *Sākya* clan.

"The urn containing a portion of the Buddha's ashes and bones, found in *Piprawa*, (Nepalese Terai) bears a date and an inscription."¹⁹⁸ *Sākyamuni* was an historical figure. His ashes were found in the *Piprawa* Stupa on January 18, 1898 in Nepal and the inscription was declared authentic by linguist Harry Falk in 2013.

See The Bones of the Buddha <https://www.youtube.com/watch?v=HwhABtpl5Q8>



The urn with the ashes of the Buddha

¹⁹⁶ Helena Roerich, *Foundation of Buddhism*, p. 25, Agni Yoga Society, New York, 1971.

¹⁹⁷ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 420, Lucis Publishing Company, New York, 1981.

¹⁹⁸ Helena Roerich, *Foundation of Buddhism*, p. 21, Agni Yoga Society, New York, 1971.

The Rishis state that the Buddha was born in May, on a Friday full moon, in 643 B.C. north of Bénares in Kapilavastu. He belonged to a royal family. At the age of twenty-nine, immediately after the birth of his only son, Rahula, he left his kingdom as a prince and became an ascetic in search of liberation from universal suffering, which he later achieved at thirty-five. Suffering is often misunderstood. Buddha does not deny that there are different forms of happiness and unhappiness in the life. Still, it is precisely being tossed between these two opposites that are impermanent and subject to change that produces suffering, pain and anxiety. Buddha died in 543 B.C. at Kushinagar, Nepal.

The philosophy of Buddha is quite simple and can be summed up in the principle of cause and effect. "What we are is the result of our thoughts and desires." There is also interdependence between phenomena, which means much more than it may seem at first glance. Today this is expressed by the new scientific paradigm called interscalar cosmology or worldview. For example, by Law of Correspondences:

Planet	Human Kingdom
1. Cyclones, winds	1. Respiratory diseases, asthma
2. Temperature changes heat, cold	2. Fever, subnormal temperature
3. Earthquakes	3. Liver upsets, violent emotions
4. Volcanic eruptions	4. Vomit
5. Tides	5. Circulatory diseases ¹⁹⁹

The earth, the *Sarparajni*²⁰⁰ the queen of serpents forms the center of the four-petaled base of an even larger organism, therefore (though currently relatively insignificant) it is the universal shakti, a storehouse and a triangle of potentially enormous energy for the universe. It is the logocic *kundalini* which will have to flow, in order to rise and illuminate the macrocosmic head center so to transform His consciousness completely.²⁰¹

This is why the Masters are called Dragons or the Serpents of Wisdom in ancient Chinese symbolism. They understood what we are rediscovering now. They are the first awakened energies that will rise from below to the center of the Macrocosmic Caduceus, and that begin to become active at the third Initiation.²⁰²

All human monads are sparks that will have, when perfected and activated, this, and only this, function, albeit in slightly different ways from one another. We are potentially, but in fact already, the macrocosmic *kundalini*. The whole universe is unified in God's Plan, which is collaboration. It follows that it is the very human progress that makes the divine one possible, that is the progress of that greater whole or organism.

Buddha represents the most perfect embodiment of *Wisdom* on earth, but he refused to be deified. He was the only teacher who declared that he was nothing more than a simple human being and that he was not inspired by a god or an external power. The Buddha did not want to set too many rules, and only two conditions were required for admission to the community; complete renunciation of personal possessions and moral purity.

¹⁹⁹ Viola Petit Neal and Shafica Karagulla, *Through the Curtain*, p. 155, DeVorss & Company, Publisher Marina del Rey, California, 1983.

²⁰⁰ H. P. Blavatsky, *The Secret Doctrine Vol. I*, p. 103 and *Anthropogenesis Vol. II*, p. 50, T.P.H., London, 1921.

²⁰¹ Alice. A. Bailey, *A Treatise on Cosmic Fire*, p. 387, Lucis Publishing Company, New York, 1999.

²⁰² Alice A. Bailey, *Esoteric Psychology Vol. I*, p. 33, Lucis Publishing Company, New York, 1979.

It is important to note that the sense of possession was measured by the thoughts, not by the objects. One could possess some objects without being possessed by them. The communities were not monasteries, but itinerant monks who lived everywhere. The Blessed One also rejected the caste system and the Brahmins' right to social privilege (due by birthright), and asserted that a man should exclusively be judged by his actions.

When, after his sermons, many abandoned him he would say, "The seed has been separated from the chaff, and it is well that the presumptuous should depart." He sought in his disciples a complete dissolution of all sense of fear, in thought and action, to overcome all obstacles like an elephant. Of those who isolated themselves too much he said, "A solitary life in the forest is useful to those who seek it, but of little help to the welfare of men." The foundation of the Buddha's teaching was an "iron self-discipline, to bridle uncontrolled feelings and thoughts and to develop an indomitable will. Only after the disciple had mastered his senses would the Master lift the veil and assign him a task and introduce him to higher knowledge."²⁰³

The complete independence of the disciple was safeguarded. When some disciples asked him to prohibit the use of meat and fish he refused, saying that each person was free to apply to themselves measures that should not be imposed on everyone as an obligation. The same tolerance was applied to garments. The community did not wish to level individual peculiarities, on the contrary, Buddha appreciated any evidence of initiative because he thought that personal efforts were indispensable to achieve liberation. Just as ignorance, so frivolity was firmly condemned. Suicide was especially condemned, as was taking others' lives. "Everyone is afraid of death; judging others by your standard, do not kill, nor be the cause of killing."²⁰⁴

Admission into the community was not subject to any vow. Serving the teaching was the only requirement. Leaving the community was as simple as being admitted into it. He did not appreciate the use of blind faith for the development of consciousness. "I have taught you to believe not because you have heard of traditions, but only after your consciousness has verified and accepted it."²⁰⁵

In this he was a revolutionary. He did not believe in a personal God, nor in creation, nor in all previous traditions, but only in the law of cause and effect, and in vigilance over one's own thoughts. "Vigilance is the road to immortality. Negligence is the road to death. Those who are vigilant do not die. Those who are negligent are as if dead."²⁰⁶

The Teaching of Fearlessness

"Warriors we call ourselves, O disciples,
because we wage war.
We wage war for lofty virtue, for high
endeavor, for sublime wisdom.
Therefore, we are called warriors."²⁰⁷

Parable on Purification:

"If a fabric is dirty, no matter how much it is dyed, its color will never be perfect and vivid but always ugly and stale."

²⁰³ Helena Roerich, *Foundation on Buddhism*, p. 43, Agni Yoga Society, New York, 1971.

²⁰⁴ *Dhammapada*, 129.

²⁰⁵ *Dhammapada*, 129.

²⁰⁶ Helena Roerich, *Foundation on Buddhism*, p. 53, Agni Yoga Society, New York, 1971, *Dhammapada*, 21.

²⁰⁷ Helena Roerich, *Foundation on Buddhism*, p. 34, Agni Yoga Society, New York, 1971, and *Anguttara Nikāya*.

Parable On Vigilance:

"A man was wounded with a poisoned arrow. The physician, having extracted the arrow, advised the wounded man to watch the wound most attentively. But the patient imagined he had nothing more to fear. Uncared for, the wound inflamed and caused death with acute pain." ²⁰⁸

Today, Master D. K., his old disciple *Subhūti*, urges us to adopt the same technique using modern terminology in the preface to *Esoteric Psychology, Vol. I*: "Let none of you be hindered by the past or the present, but may you *live as Observers*, that is the prayer, constant and trusting of your master. The Tibetan." ²⁰⁹ Ramana Maharshi calls this self-investigation, in Sanskrit *ātma-vicāra*, (being aware of who is aware). "What you are seeking is Who is seeking."

Parable on Morality:

"Morality is like an inflated leather bag, damage it once and it is destroyed. Likewise, succumb but once to vicious inclinations, and nothing can arrest the rush of passions." ²¹⁰

On the Mind:

"All experience originates in the mind. The mind is the core of *saṃsāra* and *Nirvana*."

A Truth about Nirvana

"Health is the highest good, simplicity is the greatest wealth, confidence is the best companion, nirvana is the highest joy." ²¹¹

A note on Non-Violence

"That is why there is not a single example of persecution or the shedding of a drop of blood in converting people to Buddhism, or in its propagation during its long history of 2500 years. It spread peacefully all over the continent of Asia, having more than 500 million adherents today. Violence in any form, under any pretext whatsoever, is absolutely against the teaching of the Buddha." ²¹²

About Renunciation

"Especially numerous in the ancient writings are instances of complete contempt for that which makes life easy and conventionally pleasant. The renunciation of everything personal gives birth to the sense of true freedom; from freedom is born joy; from joy, satisfaction; from satisfaction, the sense of calmness and happiness." ²¹³

About Woman's Equality

"The Woman," Gautama said, "can attain the highest degree of knowledge open to man - she can become an Arhat. Freedom, which is beyond forms, cannot depend on sex, which belongs to the world of forms." ²¹⁴

A Way Out for the True Researcher.

The fourth noble truth is that *there is a path* that leads to the cessation of suffering.

²⁰⁸ *The Middle Length Discourses of Buddha, Majjhima Nikāya*, Ñāṇamoli p. 865, Wisdom Publications.

²⁰⁹ Alice Bailey, *Esoteric Psychology, Vol. I*, p. XXV, Lucis Publishing Company, New York, 1979.

²¹⁰ Helena Roerich, *Foundation on Buddhism*, p. 54, Agni Yoga Society, New York, 1971.

²¹¹ *Dhammapada*, 204.

²¹² Walpola Rahula, *The Teaching of the Buddha* p. 5, Grove Press, New York, 1974.

²¹³ Helena Roerich. This passage and others below are excerpted from *Foundation on Buddhism*, from p. 26.

²¹⁴ Helena Roerich, *Foundation on Buddhism*, p. 33, Agni Yoga Society, New York, 1971.

About Verification of the condition of consciousness

And one should not forget the favorite pastime of Buddha with his disciples, during moments of rest. The Teacher suggested a word on the basis of which the disciples built an entire thought. There is no wiser test of the condition of consciousness.

About the importance of Humility

An accepted disciple should never boast of possessing siddhis or superhuman powers: in this case he was no longer considered his disciple.

About Knowledge

"The Teacher, who pronounced knowledge the one means of escape from earthly fetters, and ignorance, the most heinous crime, ordained all to walk the path of knowledge."

About Traveling

"It detaches man from his daily routine and develops in him mobility, ingenuity, and adaptation, qualities indispensable to prepare for the process of conscious expansion. "

About Wars

" 'Simha asked, 'I am a soldier, Does the *Tathāgata* maintain that all strife, including such warfare as is waged for a righteous cause, should be forbidden?' 'The *Tathāgata* teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace are blameworthy. He who is the cause of war must be blamed' "

About Marriage

"The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still: it is the embrace of truth. Death will separate husband and wife, but death will never affect him who has espoused the truth."

About the refusal of Rituals

Being against all types of ritual, Buddha denied the purifying power of bathing. "A man will not become morally pure through cleansing himself lengthily in water. A pure man, a Brahmin, is one in whom abide truth and virtue." From *Udānavarga*

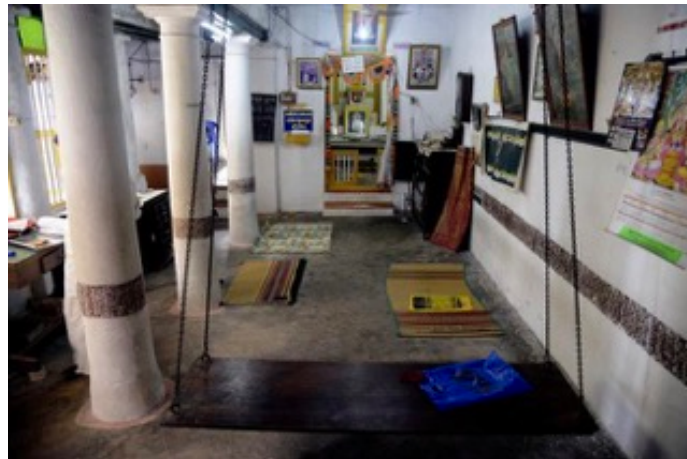
On Fanaticism and False Ascetics

"All your rules," said Buddha to the fanatics, "are base and ridiculous. Some of you walk naked, covering yourselves only with your hands. One feeds only on root, on leaves, forest fruit or seeds. One lies down on thorny plants or cow dung, sitting in the manner of an animal. I shall not enumerate other similar means by which you torture and exhaust yourselves. As soon as you notice visitors from afar at once you sit down and pretend to be absorbed in deep meditation, but after they depart you again do as you please, walk and rest freely. Asceticism is only useful if it does not hide greed. It has no value as a means of liberation from the bonds of Earth. It is more difficult to find a patient man than one who nurtures himself with air and roots." From *Aśvagoṣha, Buddhacarita*.

About co-measurement

"In order that the strings of the *Vīṇā* should produce a harmonious sound, they should be neither too strained nor too loose. So, with each effort: if it is excessive, it ends in a futile waste of energy; if it is niggardly, it turns into passivity. Practice measurement; keep the correct measure in tensivity and establish the balance of your abilities. A disciplined man is free; being free, he is joyous, he is calm and happy. Be joyous." From the *Majjhima Nikāya*.

13. The Former Mahachohan or Vallalar of the Third Ray



Vallalar lived in the above place in Madras, K. Pichumani took the photo.

In 1872, Southern India, in *Vadalur* near Pondicherry, in the modern state of K  r  la, the great poet *Ramalinga*, the *Mahachohan* (chohan comes from the Mongolian language, great leader of the 'Ch  ' Tibetan translation of the Sanskrit word 'Dharma'), founded the *Satya Jnana Sabai*, "The Hall of true Wisdom". The basis of its teaching was *Suddha Sanmarga*, charity towards all human beings (*Jivakarunyam*) and the unity of the soul. It is the *Brotherhood*, similar to *Theosophy* but ahead of its time. Inside the Temple, where no idols, only a mirror and an oil lamp with seven veils around it. The sacred items were removed once a year to worship the *LIGHT*. Vallalar prayed and obtained *Pranava Deham*, the body of light.

What are the scientific statements the Masters give us about light? Let's get to know them through Viola Petit Neal, a great mathematician and a disciple of Master Jupiter. She was anciently the astronomer and mathematician Apollonius of Perga, who lived from 262 to 190 B. C. He wrote a famous Treatise on conic sections and gave the ellipse, parabola and hyperbola the names we still use today. Being seventy-four years old, on August 7, 1981, after living 74 years and writing a hymn to Shamballa, the latter opened its doors to receive the Pilgrim from the world of Form.

Viola said: "The many energy frequencies move in geometric patterns... Crystals are those substances that alter the geometrical pattern of frequencies... In doing so, energy can be released and directed to man's purpose. Light can be produced by using an arrangement of crystals which can modify certain frequency patterns. This does not require solar energy or light... *Synthetic emerald is the key to producing light*. Quartz crystals are the most versatile of all the crystal forms. For trapping a new source of energy, the geometrical forms are the key - hexagonal forms." ²¹⁵

"The oscillating circuit - Spirit and Substance - is the cosmic dance in ordered pattern, the Dance of Shiva... The planets circling in the solar system perform a cosmic dance. Eventually, we will realize that all mathematical relationships can be defined in terms of intersecting spirals. Since the life aspect is the positive polarity, the first thrust of form on matter conditions the type of form that will be built. Therefore, we say that life dominates form. Not only the universe consists of a pattern of frequencies, but the angle at which frequencies intersect determines what kind of manifestation we have. When certain frequencies rates

²¹⁵ Viola Petit Neal and Shafica Karagulla, Night Group Teaching of June 21, 1962 from *Through the Curtain*, pp. 177-178, DeVorss & Company, Publisher Marina del Rey, California, 1983.

intersect at certain angles, physical light is the result. It, in its turn, is also a frequency. *Light does not travel all the way from the sun – frequencies do, and when they intersect with the earth frequencies, light is the result of this meeting. Light is the sum of the frequencies as they beat against each other. Heat is the difference of the two frequencies.* ²¹⁶

Returning to the main subject, Ramalinga, who did not appreciate city life, loved to spend time meditating in forests and rural areas. With the help of wealthy friends, he built a charity house for the poor. It was his belief that poverty must be eliminated before feeding people with just spiritual food. "This saint, who makes love and compassion the theme of his preaching, has such simple language that even the illiterate can understand it without difficulty. He asked the people who came to him to give up eating meat." ²¹⁷

All those to whom Ramalinga's eyes looked intensely would forever stick to this renunciation of eating meat. He had thaumaturgical and prophetic powers. No one could photograph him despite countless attempts. In 1867 he wrote "*Compassion for all living beings*", and inaugurated a charity in Vadalur that fed people ten thousand in three days.

In the year 1873 he told his followers, "You are not worthy of being members of the *Sangha*. Its true members live far to the north. You do not follow the principles of my teachings. It seems that you are determined not to be convinced by me. Before long people from Russia and America will come to this land and preach to you the same doctrine of universal love and brotherhood as I have been doing all this time. Then you will know and appreciate the great truths which I have tried in vain to teach you." ²¹⁸

In the July 1882, within the *Theosophist* magazine H. P. Blavatsky confirms, "This prophecy shows that Ramalingam Yogi was on the Council of those who ordered us to found the Theosophical Society. See also H.P.B. Coll. Writings Vol. IV pag. 136. In March 1873 we were ordered to go to Paris, and in June to go to the USA where we arrived on July 6. This was the exact moment when Ramalingam anticipated the events that would later occur." This same fact is also confirmed by Ramalinga's main disciple, the theosophist Tholovur Mudaliar.

Master K.H. in 1883, referred to Ramalinga as *Maha-Chohan* at the time of the election of President of the Theosophical Lodge of London: "Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans as of all true Buddhists and Adwaites — hence our *Maha-Chohan's* preference in this direction..." ²¹⁹

Today Ramalinga, also known as Vallalar is considered the greatest saint of Southern India. An illiterate Tamil peasant might not know who Aurobindo is but would certainly know this *Maha Siddha*, who is still considered a great *server* and great continuer, after Tirumulār, of the line of *Siddhas* or *Cittars*, the "Accomplished Ones".

A Tamil *Siddha* is a yogi who believes in the divine, but not in the God of this or that religion. He is a revolutionary freethinker who refuses to be dragged down by any religion, scripture, ritual, convention, rule, or to be limited by local cults or deities.

²¹⁶ Viola Petit Neal and Shafica Karagulla, Night group teaching of March 29-30, 1961 from *Through the Curtain*, p. 184, DeVorss & Company, Publisher Marina del Rey, California, 1983.

²¹⁷ T. Dayanandan Francis, *The mission and Message of Ramalinga Swamy*, p. 9 and 19, Motilal Banarsidass, New Delhi, 1990.

²¹⁸ Helena P. Blavatsky, *Collected Writings Vol. IV* p. 133-136, Theosophical Publishing House, 1981.

²¹⁹ *The Mahatma Letters to A. P. Sinnett*, Letter 85, p. 394, The Theosophical Publishing House, London, 1972.

The Siddhas often challenged many accepted beliefs, or practices of the Indian society and way of thinking. They denounced idols and ritualistic worship. Like Ramalinga, in his book *Thiruvārūpa*, poem 5556, the Siddha criticize the elites who live sophisticated and cruel lives, oblivious to the poor. They do not give any value to scriptures, and their twilight language (*sandhya-bhasa*) is as unconventional as their lives, and can be interpreted in both the light of day and the dark of night. The Siddha *Idaikaddār* refers to the light of serpentine fire or *kundalini* (*muladhara joti*) in saying:

"Why do you stumble you fool, when you have the true lamp within your own self? Your state is akin to those who would get drowned in the sea, despite their holding a lamp in hand." ²²⁰

In Nepal, millions of animals are sacrificed every year in horrendous religious rites unworthy of the human soul. Billions of them are bred all over the world to be sacrificed on the other altar, that of human greed. As Einstein noted, this greed will be understood in the future in the same way we view anthropophagy today.

The biblical commandment that states not to feed on animals or shed their blood ²²¹ was repeated many times by Zoroaster, Buddha, Orpheus, Pythagoras, Apollonius, Plotinus, Iamblichus, Proclus and reiterated by all the great initiates. As long as humanity is not consciously harmless, it will be periodically devastated by wars, famines and earthquakes whose cause is the blood of the One Life being shed in vain, and it will be useless to desire peace if people are still at war against animals.

The Vedic Sanskrit texts revealed to the nascent Aryan race contains thousands of injunctions against eating animals and meat. Parsis, or followers of Zoroaster and Hindus should, therefore, be vegetarians only.

"Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated... On the path to Brotherhood there should be no slaughterhouses. Yet here are people who speak much against bloodshed, but are themselves not averse to eating meat. Man is full of contradictions." ²²²

Everything is relative. What is right for the animal or was right for the primitive man is not right for today's man. Eating cricket flour is not only unethical but also unhealthy. One does not get to the beauty and heavenly scent of the Damascus rose only to cross it with an ugly or foul-smelling one. This is anti-evolutionary with respect to the divine Plan. Beauty is a goal.



This is the entry into the *Sathya Jnana Sabha* in Vadalur. Inscription on the entrance reads:

"Only those who have given up eating meat and killing should enter."

From Wikipedia: "Ramalinga Swamigal"

Let us remember that vegetarian *Leonardo da Vinci* abhorred blood and making animals suffer!

²²⁰ T. Dayanandan Francis, *The Mission and Message of Ramalinga Swamy*, p. 24. M. Banarsidass, Dehli, 1990.

²²¹ *Acts of the Apostles*: 15, 20.

²²² *Brotherhood*, Sutra 21 and 22, Agni Yoga Society, New York, 1982.

On Vallalar's much auspicated Brotherhood: "Some people talk little about Brotherhood but do much for it. And there are others who always have Brotherhood on their tongues and are never far from treachery." ²²³

The great poet Thiruvallavar, born in 31 B.C. wrote the greatest poem of Southern India: The *Thirukkural*, a collection of ethical couplets. *Thiru* in Tamil means saint, and he probably was an earlier incarnation of the *former Mahachohan*. India dedicated a gigantic monument to him. Written by the poet the *Thirukkural* is Southern India's most beloved and widely read book. Tamil children begin their education by memorizing its verses.



The forty meters-high statue of the poet Siddha Tiruvallavar, is on a rock in front of Kanya Kumari at the southern vertex of the Indian triangle. This is a symbol of spiritual energies descending to the world. The statue of the Southern Indian Guru is not useless!

"Blessed India! You alone have guarded the concept of Teacher and disciple. The Guru can pilot the ship of his disciple's spirit. The Guru can dispel the attack of sleep. The Guru can raise the drooping spirit. Woe to him who has dared to lay false claim to someone as his Teacher and who then pronounces light-mindedly the word Teacher while actually honoring only himself!... Ask a Hindu boy if he would want to have a Guru. No word is needed in reply, because the boy's eyes will shine with desire, striving, and devotion. The fire of Aryavarta will burn in his eyes... Who can describe in words the entire succession of Teachers?... One should tell all who have approached the Yoga, "Your support is the Teacher. Your shield is devotion to the Teacher. Your downfall is indifference and duplicity of thought. He who smiles alike on the friends and the foes of the Teacher is unworthy. He who betrays the Teacher, even if only by reticence when speech is needed, may not place his foot on the threshold.... Because the concept of the Teacher is still unrealized, the disciple's imprudence permits excessive freedom, and thus the way to *Amrita* is closed." ²²⁴

Keynote of the next chapter on the Hierarchy.

Every religion has its patron saints, because proceeding alone is a sign of pride and it is unthinkable. Each Master has had, in turn, their own instructor and I wish that everyone takes the first step to reach their destined goal: that is to *choose* the Master to whom they feel attracted and *work for him*, so that they can gradually perceive his specific note and the quality of his Ray, that will eventually put their heart in communication with His.

"There are too many talkers and too few doers." ²²⁵

²²³ *Brotherhood*, sutra 16, Agni Yoga Society, New York, 1982.

²²⁴ *Agni Yoga*, sutra 205 and 207, Agni Yoga Society, New York, 1997.

²²⁵ *Agni Yoga*, sutra 199, Agni Yoga Society, New York, 1997.

14. THE HIERARCHY

"The Hierarchy is but a state of consciousness with the life aspect, *Shamballa*, at the centre, and the circle of humanity constituting the emanating factor, the radiatory influence or the aura, whereby the other kingdoms in nature are evoked into responsive activity..."²²⁶

After the above notes on some members of *Shamballa*, which has their own reality on the physical-etheric plane in a precise place in Central Asia, near the salt marshes of *Tsaidam*, we will move on by considering the Communion of Saints, who are literally the Hierarchy, the true Teachers of mankind. Due to being led by *Maitreya*, the Christ, They best express the quality of Love-Wisdom and are the beating heart of humanity.

You may enter the periphery of the Hierarchy at the third initiation, when you comply with the First Rule for postulants and disciples: "Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making application to stand before the door."²²⁷ The requirement demands considerable decentralization, impersonality and detachment from the lesser self, and enacts a different way of behavior, typical of the awakened souls, very rare to be found. and, The Hierarchy's central location is the Himalayas.

15. Introduction. The different quality of Hierarchical action.

The concept of *Wu-Wei* is to act without acting. An emotional detachment from the created thought-form is needed to not steal energy from the mental form itself. To better depict the idea, I would like to talk about *Wu-Wei* with an example. My instructor R. Assagioli had been asked by Master D.K. to write an essay on the Will.²²⁸ He completed it in 1973, after forty years, but in a peculiar way. Believe me, it was quite odd how the book's creation took place which I can testify to because I participated in the final draft. It was the spontaneous motion of an international group activity dominated by the Principle of Unanimity. Being led by Assagioli the project took shape as the research of an esoteric group in Manhattan called the Will Project.

Everyone collaborated on their own accord and entered the project at the right time. They were called to work by a common meditation and by the spirit of service and not by a single personal will. No requests were asked by my guide, since he had no desires and was completely detached from his actions. He started the project and then *allowed things happen*. I offered to collaborate in its publication, chose the Italian publisher and the moment to propose it. We can therefore safely say that it was Assagioli, and at the same time it was not him, who made it, but a united group, unanimous and aligned to the greater will of K.H. The soul is the true *sannyasin* detached from the results of action.²²⁹ The book was first published in English and then translated in Italian, but the weirdest part is how it happened.²³⁰

When our will is pure and aligned with that of the Masters, the whole process starts from above and condenses like rain in a natural way. The book was published by Viking Press in 1973. Together with Assagioli, I was one of the few people in Italy to own the text. Maria Luisa Girelli the Roman Italian translator of the text, whom I did not know at the time, had been asked

²²⁶ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 757, Lucis Publishing Company, New York, 1966.

²²⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 19. Lucis Publishing Company, New York, 1988.

²²⁸ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 141, Lucis Publishing Company, New York, 1966.

²²⁹ Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 139, Lucis Publishing Company, New York, 1966.

²³⁰ Roberto Assagioli, *The Act of the Will*, The Viking Press, New York, 1973. In Italian, *L'Atto di Volontà*, Casa Editrice Astrolabio-Ubalchini, Roma, 1977.

by my friend, the doctor and psycho-synthetist Sergio Bartoli to translate it into Italian (who did not own the text himself), without telling me. The next day she went to the National Library in Rome to look for an English copy of the book: an unlikely place to look for it because it had just been published. On the same day, early that morning, I, also being Roman and an avid reader, reproached myself for having never been to the National Library and impulsively decided to go there. As soon as I entered, a woman tapped on my shoulder and said "Excuse me, there is no one to ask, may I ask you?" I turned around and replied "Sure, if I can help you!" "I'm looking for a book I was asked to translate, but I don't know how to look for it, it's called *The Act of the Will*, by Roberto Assagioli." I then replied quite surprised, "Come to my house in the afternoon and I'll gladly lend it to you."

Out of four million people I was the only one in Rome who had the book and she was the only one who had the task of translating it. What statistical possibility was there that we should meet at the same time and in the same place and even talk to each other? You decide, but you will understand that it was certainly destiny that the first book on the will, written by a man with a mighty will, yet totally loving and harmless, be then translated and published into Italian.

Many today, misunderstanding, use their personal will to carry out projects by forcing others to collaborate. It should be repeated, once and for all, in the wake of the saying of Orpheus, ("Many are the bearers of *Thyrsus*, the devotees of esotericism, few are the true *Bacchae*, the inspired and true disciples"). They can be recognized not because they teach courses or write, but because they adhere to Principles. A Principle that is not deemed important today is the attitude towards money, which cannot be that of commercial use in a common sense, according to which everything has a price. The First Principle, especially in this age of great materialism, is this: "Do not listen to the teacher who charges for their teaching. Teaching cannot be bought."²³¹ One must rely on the laws and spiritual principles to perform true service.

Teaching esotericism cannot be turned into paid work. It would be a contradiction, since it can only be a service rendered to humanity. If it is paid for it would become an activity like any other. Krishna, Socrates, Buddha, Jesus, Ramakrishna, my tutor Assagioli, and every minor Master worthy of their name never got paid for their teachings. They lived in simplicity not having a place to rest and sleep. They lived on offerings and died poor. They were all innovators and for this reason they were denigrated, persecuted and often killed. They accepted death with serenity because it had been already foreseen. It was wisely told: "The love of money is the root of all evil."²³²

Concerning death, I assert without a doubt that it is the greatest teacher, and the Masters regard it, as well as life, is complete opposition to ordinary men's common way of thinking. "The learned have proposed this ingenious consolation: 'Man begins to die from the moment of his birth' — a scanty and funereal comfort. But We say that man is eternally being born, and particularly at the moment of *so-called* death."^{233 234}

In Rome, I was only twenty-six years old when in 1968, I firmly told a psychosynthetic doctor, "Death does not exist". At that time, he objected and did not understand me, but I had the joy of hearing this very sentence from his own lips forty years later, since his consciousness had expanded. As a boy, I saw the corpse of my father, who had died in an accident, so early on I was well aware of the presence of death in our existence. He, unfortunately, was not so lucky. Due to the enormous physical and moral suffering, it took me nine years to understand that misfortune can be a blessing. The same happened to many other disciples, Garabed Paelian,

²³¹ *Agni Yoga*, Sutra 93, Agni Yoga Society, New York, 1997.

²³² Alice A. Bailey, *The Problems of Humanity*, p. 80. Lucis Publishing Company, New York, 1967.

²³³ *Leaves of the Garden of Morya Vol. II*, Part Three, V, sutra 13, Agni Yoga Society, New York, 1979.

²³⁴ "If they do not believe in a life after death, then they have no life after death. This is the law ... and they will be reincarnated immediately without regaining consciousness in the other world." H. P. Blavatsky, *Collected Writings Vol. VIII*, p. 402, Theosophical Publishing House, Wheaton, 1980.

for instance was the youngest of thirteen brothers and sisters. He was the sole survivor in 1896, at the beginning of the Armenian genocide perpetrated by the Turks.²³⁵ Death can discourage us, or it can make us champions of inquiry.

The Masters are not sophists who choose their disciples from among the rich or snobs, nor do they found great temples to promote themselves. On the contrary, they act like Pythagoras who spoke to the neophytes from behind a screen. He allowed the neophytes to see him only after years of trials. They had to demonstrate that they could live by the principles and and, above all, practice silence.

Proclus, commenting on Euclid, remind us on what the Pythagoreans had stated, long ago: "*A theorem and a step forward and not a theorem and three coins.*"²³⁶ The purpose of the teacher was to elevate the soul of the student and not to make money. Nowadays, however, paid courses are trending in the West, the higher their level, the more expensive. Astrology courses to know the personality, to understand one's own rays are paid for. Many pay money to learn about the future and obtain alleged initiations. Courses have been created to teach astral projection, clairvoyance, esoteric knowledge, to know one's past lives.

They simply make fools of themselves those imitators who with a dull, compassed and affected air try with lofty emphasis to read the future in sky signs, stars and constellations, attributing influences and qualities to them, as if they were great Masters!

Truly, they are no worse than some psychoanalysts who, with their decades-long treatments, make a continuous profit on their clients. What a difference with the true art of the time of Hippocrates, who diagnosed by clairvoyance inciting not to speculate on the diseases of patients and to treat the needy without charging them! The modern-day professionals who dishonor the Hippocratic oath should be reminded that the principle "*Primum non nocere*" should be applied not only to health but also to the pockets of their patients! Hippocrates, the father of medicine, who was part of a family of esoteric doctors, who followed Asclepius the son of Apollo, said: "What is sacred should be taught only to pure persons; it is sacrilege to transmit it to the profane before they are initiated into the mysteries of the sacred science." ²³⁷

Nowadays we are used to paying for everything, even esotericism. Even university has to be paid for! Culture no longer serves to educate the people and is mainly accessible only by the wealthy. I wonder which cultured, wealthy person could be pleased to grow up and live among a mass of ignorant people. In ancient Athens culture was free. and if some person was seen on the street while a tragedy, whose purpose was to improve the behavior of citizens was being performed in the theater, he was immediately encouraged to attend, reminding them that the community paid for them to improve. Socrates was available to all; temples, theaters, and sculptures were not only reserved for the aristocrats. Today inside many temples there is only one God, the Money God, and everyone pays homage only to him. *Adharma*, disharmony, reigns supreme in today's age. The rich and wealthy nations become richer by the minute while the poor become poorer, 0.5% of humanity holds 50% of the world's wealth. Never has there been such great inequality.^{238 239}

Pope Luciani, John Paul I, said, "No man has the right to accumulate riches beyond what is necessary, while other men starve because they have nothing." He would have liked to share the riches of the Church, but was found dead after a month of his papacy, even though he had never suffered from a heart condition in his life.²⁴⁰

²³⁵ Garabed Paelian, *Nicholas Roerich*, p. V. Introd. by his wife Frances. Aquarian Educ. Group, Sedona, 1974.

²³⁶ Maria Timpanaro Cardini, *The Pythagoreans, testimonies and Fragments Vol. 3* p. 269. Nuova Italia, Florence. 1964.

²³⁷ Hippocrates, *Selected Writings* p. 90, Orsa Maggiore Editrice, Torrancia, 1990.

²³⁸ Joseph Stiglitz, *The Great Divide*, New York, W. W. Norton & Company, 2015.

²³⁹ Amartya Sen (Nobel Prize for Economics), *Inequality Reexamined*, Oxford, Oxford University Press, 1992.

²⁴⁰ Lucien Gregoire, *Murder in the Vatican*, Author House, Blomington, IN, 2010.

This inequality announces the century of Maitreya, the epoch in which freedom, the right sense of values, and above all, social justice will be restored by the Hierarchy. It was predicted that the epoch from 2001 to 2025 would be called "the Gathering of the *Arhats*" or the first phase marked by the entry of many members of the Hierarchy into physical incarnation. To the so-called conspiracy theorists, to all those who tremble at the alleged attempt by some oligarchs to attack human freedom I say to remain calm as the Hierarchy, with its power, keeps watch. Man's desire for freedom is irrepressible and, as said in 1940: "Our only determination must be the restoration of freedom for men!" ²⁴¹

All teachers and the aligned groups of disciples have always adhered to the golden rules of gratuitousness and sense of responsibility. When the golden rules are violated, it is a sign that they have nothing to offer, that they are imitating esotericism without practicing it. The true teacher does not charge because he/she would rather die of cold than violate this principle. A teacher can only accept, when he deems appropriate, spontaneous donations.

The highest teachings are often given anonymously, and the disciple who receives them puts their name on them. For example, it happened, to *Asanga* in the 4 century A.D., when he wrote the five treatises of Maitreya, still much studied today by the Tibetan Buddhist community of the *Gelugpa* Yellow Caps. Rare examples of good free schools in America have been, in the last century, the Arcane School of New York, the School for Esoteric Studies, the Meditation Group for the New Age in Ojai, California, and the Masonic organization AUM founded by Alice Bailey. These organizations have always supported themselves with free and spontaneous donations and have appealed to the sense of responsibility of the students.

The Arcane School in London has never established a remuneration for their teachings. Despite so, after nearly a hundred years of activity, it is still alive continuing its work of spreading light. They give the right example of the correct attitude of discipleship. It should be noted that the Arcane School owns no property and does not advertise. Yet, it is considered by reactionary minds to be the emblem of evil. To them we respond by stating:

"Consider the essential hypocrisy in the notion of repentance... The consequence of action can be cured only by action. No verbal avowals, no oaths, are of importance. To absolve a repentant sinner for a fee—is it not the most heinous crime?" ²⁴²

For those who appreciate simplicity, the simplest definition of the Hierarchy was given by Torkom Saraydarian: "Hierarchy is composed of human beings who have succeeded in expanding their consciousness." ²⁴³



Torkom Saraydarian 1915-1997, chela of Morya on the right, invited by me in Rome, 1985. I can witness his rare ability to perceive easily the thoughts of others' minds and to see their auras with accuracy. On this argument he wrote a book: *Aura, Shield of Protection and Glory*.

²⁴¹ Alice A. Bailey, *The Externalisation of the Hierarchy* p. 255, Lucis Publishing Company, New York, 1981.

²⁴² *Agni Yoga*, sutra 52, Agni Yoga Society, New York, 1997.

²⁴³ Torkom Saraydarian, *The Eyes of Hierarchy*, p. 9, T.S.G. Publishing Foundation Inc. Cave Creek, 1998.

The following is an example of how these positive groups are formed. In 1959, Torkom Saraydarian had just arrived in Los Angeles, America, from Jordan, after he had taught to King Hussein the Secret Doctrine of H.P.B. He was forty-four years old engineer, and had a really good esoteric training in the Ageless Wisdom. His esoteric training went back to the time he was a young student at the Arcane School. One day, on his way home he saw a group of a dozen boys taking drugs which made him become very distressed.

Reflecting and meditating at home, he thought to himself: "These boys are not being well looked after by their busy parents, we must form a group to bring them in little by little in order to educate them." He then began to teach classes in a garage, and did so for ten years without any salary, except small donations that were offered by the students. Torkom wrote one hundred and seventy volumes becoming an invaluable teacher plus a guide to many. I met him and invited him to Rome in 1985. I was his guest in Sedona, Arizona, in 1988. He immediately trusted and encouraged me to give lectures to his groups, which, despite my poor English, were, to my surprise, very successful. I later translated and published some of his books. From him I learned how to be daring and to work in groups.



The author during one of his lectures on esotericism given over a three-year period, to the study groups of the Food and Agriculture Organization of the United Nations in Rome, 1996.



“Now it is time to speak of the signs of the path leading to Us. First of all, do you clearly accept the existence of the Teachers?”²⁴⁴

²⁴⁴ *Leaves of Morya Garden Vol. II, Illumination*, Part Three, V, sutra 18, Agni Yoga Society, New York, 1979.

16. On True Esotericism

True esotericism aims to elevate humanity from the plane of the concrete mind to that of the abstract mind which is, for the Elder Brothers, the most pressing need at this moment in history. When science discovers the reality of the soul it will be disoriented, because all the knowledge of the past will be scaled down. By observing two realities that are both valid, it will undergo the illusion of duality. This will facilitate the creation of the bridge, from the bottom to the top, between the soul weaving the thread of consciousness and the Spiritual Triad. It will strengthen the invocative power of the personality on a planetary level. This will happen when whole groups of disciples with ardent minds and hearts start to build consciously the *Antahkarana* bridge. This will be done through mental substance and will enable us to live as souls affirming or introjecting the Divine.

In meditation, the center of consciousness is pushed upward by aspiration and will toward a transcendent reality. The results will be a growing realization of the identity of one's Spiritual Self with all selves and also to the ONE SELF. Here is the simple *mantram* that, used constantly in our lives can build the bridge, the Antahkarana:

*"Brighter than the sun, purer than snow,
subtler than the ether is the Self, the Spirit within me.
I am the Self, that Self am I."*

A Tibetan peasant does this by pronouncing "*Om mani padme Hum*" constantly shelling the rosary while doing other things. This affirms the indivisibility, *Hum*, of Wisdom or the lotus *Padme* and the Jewel *Mani* or Atma, the Spiritual Will the one Supreme Reality within me or *Om*. Esoterically as H.P.B. said, the meaning is "Oh, my God within me. Yes; for there is a God in every human being, for man was, and will be again, God." ²⁴⁵

True spirituality needs a high level of philosophical, mental, and logical preparation because, only then, can meditation bear fruit. The true hierarchical teaching from an authoritative source, based on numerical exactness and the law of proportions, was introduced by Pythagoras. He was called by his disciples Divine and when asked what was the wisest thing, answered: Number. Everything is ordered according to the number and even the essence of the Gods is defined by the number itself. ²⁴⁶

Numbers are universal and there is no science that can do without them. To the question of what was the truest thing that can be said, he answered that men are egocentric. All the science of the world, or theory of everything, is concentrated in a laconic sentence which is the first of the golden verses of Pythagoras reported by Hierocles. "Honor in the first place the immortal gods in the order which was assigned to them by the Law." This must be interpreted, for those who are able, in the light of the following fragments of Philolaus quoted by Stobeus:

"All things that are known, have as their basis the Number; without it, it would not even be possible to think or to know." "No lie accommodates in itself the nature of Number. Truth is proper and inherent in the species of Number." ²⁴⁷

Novalis wrote in the *Disciples of Sais*: "It happened to a man to lift the veil of the goddess of Sais, Isis. Well, what did he see? Wonder of wonders - himself." And in the *Fragments*, he wrote, "Love is the basis of the possibility of magic. Love works magically... Mathematics is the first and simplest revelation of the true science of the spirit. True mathematics is the proper element of the Magi. The life of the Gods is mathematical. All divine envoys must be mathematical. Pure mathematics is religion. In the East true analogical mathematics is common, while in Europe it has degenerated into mere technique." ²⁴⁸

²⁴⁵ Helena P. Blavatsky, *The Secret Doctrine Vol. III*, p. 475, The Theosophical Publishing House, Adyar, 1921.

²⁴⁶ *The Complete Pythagoras*, p. 35, Edited by Patrick Rousell for the World Wide Web.

²⁴⁷ M. Timpanaro Cardini, *I Pitagorici testimonianze and Frammenti Vol. II*, p. 199 and 223. Nuova Italia, Firenze

²⁴⁸ Von Hardenberg Novalis *Schriften (Writings)*, Vol. II, *Fragments on mathematics*.

A more advanced version, compared to the time of the Pythagorean theories, was transmitted by the Hierarchy through Blavatsky. H.P.B.'s *Secret Doctrine* deals only with Numbers as a function in Cosmogony, Anthropogenesis and Theogenesis. The Hierarchy operated, afterward through the means of A. Bailey. She was transmitted telepathically *A Treatise on Cosmic Fire*, which explains the constitution of the macrocosmic mind, by analogy. I translated it into Italian from English in the '70s.

Mental understanding always precedes any valuable intuitive and meditative realization. That is why the Masters convey to us a certain amount of news that might seem excessive, and unnecessary. The Masters incite us to undertake a deep comparative study involving all aspects of human knowledge. Many critics will be quick to deride me as yet another fool who believes in Blavatsky's fairy tales, but I will respond by ignoring their incompetence. Sixty years of research and travel gave me incontrovertible evidence of their existence. Indeed it has been said, "When the crowds perceive only charlatans, approach with attention. Remember that even Buddha and Christ were honored with that title." ²⁴⁹

Nowadays, anyone could go and visit the places where the master work of the *Secret Doctrine*, signed by H.P.B. but conceived by the two masters of Theosophy, was elaborated. I visited these places myself in my youthful years, and with the help of Maharajah Karan Singh I personally saw the center and the wooden dwellings where the pandits stayed. For those who are not convinced, it would be enough to travel to Jammu, the winter capital of Kashmir to visit the cultural center created by Maharajah *Ranbir Singh* and his prime minister or Diwan Kirpa Ram (Masters M. and K. H.) around the year 1875. It was the largest in India with 5,000 translators. For this reason, the Maharaja chose a place 40 Km to the right of Jammu as his headquarters. It is situated exactly between Purmandal and Uttar Behani 6 Km away from an underground river called Devak, highly regarded by the Hindus. Why is that river revered? It has been said by the new incarnation of Master M.: "Some believe that precise knowledge is the crown of thought; but it is more correct to say that is legend... In legend is expressed the will of the people, and we cannot cite one legend that was false." ²⁵⁰

Let us then quote this beautiful legend. Rishi *Kashyapa* had spent a long period of time in penance to free mankind from sin. Pleased with this action, Shiva appeared to him. The sage asked him that all sinners could be purified; Shiva agreed, asked his wife Parvati to become the river *Devak* and decreed that anyone who bathed in the river would be purified from the evil committed. In the meantime, Shiva manifested himself in the form of a lingam in many places along the banks of the river, among them Purmandal, Sudh Mahadev, Udhampur and Uttar Behani and each of those places became a sacred *tirtha* and attracted numbers of pilgrims every year. Uttar Behani is considered holy because from that location the Devak turns North.

The *Dogra* Ranbir Singh founded there a University of Sanskrit studies, paying for the support of 1500 scholars from all over India and abroad. The dynasty of the *Dogra* Maharajahs built many residences in Purmandal that are now in ruins. There are also the ruins of a golden temple built by a local king of the eighth century, which has a sacred pool and a stone cobra protruding out of it, considered a manifestation of Shiva. The basin always remains full despite devotees pouring water over the serpent's head as a temple ritual gesture.

On the importance of Discernment: "People's ability to discern is the touchstone for distinguishing true leadership." ²⁵¹

"Without commensurability, discernment, honesty and faithfulness, it is difficult to progress on the path. These are the four cornerstones on which any construction is built." ²⁵²

²⁴⁹ *Agni Yoga*, sutra 25. Agni Yoga Society, New York, 1954.

²⁵⁰ *Agni Yoga*, sutra 19, Agni Yoga Society, New York, 1954.

²⁵¹ Helena Roerich, *Lettere dall'India 1929-1955*, p. 71, Casa Editrice Nuova Era, Città della Pieve, 2008.

²⁵² Helena Roerich, *Lettere dall'India 1929-1955*, p. 58, Casa Editrice Nuova Era, Città della Pieve, 2008.

17. On False Esotericism

Unfortunately, many are so naïve that they confuse pure esotericism with parodies. In America, a group called "I Am" was founded in the 1930s, in which they spoke of the Ascended Masters El Morya and Saint-Germain. The members of "I Am" believed that by reciting and repeating phrases or decrees they would activate the violet flame that purifies all negativity. Mangling the pseudonyms of the Masters, they spread distorted images of them, making them seem ridiculous. From that movement were born groups that contributed to the rampant irrationality of devotees who pass from traditional churches to illusions and fake copies of the Masters on the astral plane, fruit of their imagination and of various guides and channelings that imitate true spirituality, as the Tibetan Master stated."²⁵³ In the U.S. and elsewhere there are now thousands!

A second group that casts ridicule on the Masters is the one founded in London in the 1970s by Benjamin Creme. He was a typical medium that managed to turn the most important event of the century, that is the *parousia* of the Maitreya, into something grotesque. He tried to identify Him in the economist and journalist Raj Patel who contradicted him. In 1982 Creme made affirmations that could only arise from mediums, who are notoriously unreliable: he stated that the Christ would appear on television and that he would be miraculously and simultaneously understood in all the languages of the world. The announcement appeared in a full-page advertisement in various newspapers only to be forgotten when the event did not occur. The rays he attributed to Assagioli and others were completely wrong. I remember that in 1973, at Assagioli's place, someone had brought a brochure by Creme that announced excitedly the Return of the Christ. We did not even consider it and continued to do our work.

A third group which is now rapidly expanding, due to the incoming influence of the seventh Ray governing the seventh plane and the accentuation of all that is physical, is connected with Tantra. This is seen not under the aspect symbolized by the Caduceus or the purely philosophical aspect of balance and synthesis of the energetic opposites within the individual, but under the purely sexual one. The first is a symbolic way of speaking of Spirit and Matter, or of the union of Wisdom with the individual. The following thangka is how the union with feminine wisdom, or *Prajñāpāramitā* of Nāgarjuna, or with non-dual wisdom is represented in the Kalachakra of Shambhalla. It should be noted that the latter is the highest tantric teaching, dealing with the temporal and astronomical rhythms of the universe, studied by the Tibetan *Gelugpa* monks who do not marry and are chaste for life. The image, under the shape of *lingam* and *yoni*, may evoke creativity and transcendence, fusion or rather identity between macro and microcosm, or God and man, because it brings the dualism of spirit and matter back to the primal Unity. But to some, it is just a concrete act.



"All the Gods of the ancient religions... have a Goddess-Consort, who is the source of Their real strength and power: for fire is twofold by Her nature..."²⁵⁴

²⁵³ Alice A. Bailey, *The Rays and the Initiations*, p. 16. Lucis Publishing Company, New York, 1988.

²⁵⁴ Helena Roerich, *Letters from India 1929-1955* p. 227, Nuova Era, Città della Pieve, 2008.

Esotericism combined with sex for spiritual purposes! How could some be so naïve and immature? They take the metaphor literally and delude themselves by having promiscuous sex. Can sexual encounters give them initiation, enlightenment, or beatific states? Nothing that is just physical can give these results, that arise from a totally different way of thinking and acting. The Orphic tablets affirm "I am a child of earth but also of the starry sky" and so did Plato, Pythagoras, Plotinus and every true instructor. "It is impossible to name anybody who attained liberation through Hatha Yoga alone (through solely physical or sexual practices)." ²⁵⁵

A fourth Indian group devoted to a master (?) called CVV is subject to astralism. They seek immortality of the body because they would like not to die due to being attached to the body. It is important to note that the only possible *immortality* can be that of the *consciousness*, not of the body. Responding to the Yogi of Madras or Sabhapati Swami who claims that the Rishi *Agastya* still lives in the same body, the Masters deny this. They claim that one can live at most 300 or 400 years in the same body, but not in this period of history. ²⁵⁶

Quoting H.P.B.: "We warn our kind Brother: too much of enthusiasm degenerates generally into fanaticism. She says quoting the Swami: ["Others believe that the administration of certain *kaya kalpas* or particular preparation or compounds will give one the power to sustain his body, through all eternity, without destruction or decay."] She continues: "This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.*, to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable..." ²⁵⁷ "What *Agastya Bhagavan* meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus, by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher monad. This may be reached only by such great adepts as he was himself. Another quote from the Swami [". . . one may thus live crores of Yugas."] Not quite so. "*Crores of Yugas*" in one's self-conscious "inner self," not in one and the same physical body. ²⁵⁸

Anyone who criticizes the two main messengers, together with others, such as Givaudan, Deunov, ²⁵⁹ Aïvanhov and from various mediumistic channelings, is on the same illusory trail. In order to avoid misinterpretations, we report some quotations. Pythagoras on the practice of sexual intercourse declares, "Let the boy not go to seek it before the age of twenty... for intemperance and good health are not very much adapted to subsist together in the same person." ²⁶⁰

And again: "There are two kinds of pleasures; those of gluttony and those of sex which one indulges in when one is too rich, which He compared to the criminal song of the Sirens, and those honest, just and necessary to life which are as sweet as the first, but are not followed by repentance and which Pythagoras compared to the harmony of the Muses." ²⁶¹

About the pleasures of sexual love, the Divine Pythagoras used to say, "One should sacrifice to Aphrodite (rejoice in love) in winter, not in summer. In autumn and spring to a lesser degree, but the practice is pernicious in every season and is never conducive to health."

²⁵⁵ *Agni Yoga*, sutra 28, Agni Yoga Society, New York, 1997.

²⁵⁶ H. P. Blavatsky, *Collected Writings Vol. IV*, p. 447, Theosophical Publishing House, Adyar, 1981.

²⁵⁷ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 13, Theosophical Publishing House, Adyar, 1975.

²⁵⁸ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 14, Theosophical Publishing House, Adyar, 1975.

²⁵⁹ Helena Roerich, *Letters di Helena Roerich, Vol. II*, pag. 16, Agni Yoga Society, New York, 1967.

²⁶⁰ Iamblichus, *Life of Pythagoras*, p. 274. Vol. XVII, Thomas Taylor Series, Prometheus Trust, 1999.

²⁶¹ Porphyry, *Life of Pythagoras*, K. Gutrie, Pythagorean Sourcebook p. 131. Phanes Press, 1988.

Once he was asked when a man might indulge in the pleasures of love, he replied, "Whenever one wishes to become weaker." ²⁶²

About Temperance. "About sexual temperance it is necessary to speak in more detail; Very ancient mysteries said: "The *lingam* is the vessel of wisdom," but in time this knowledge was converted into hideous phallic cults, and religion began to prohibit something without knowing exactly why. Whereas, it should have been said simply that the fact of conception is so wondrous that it is impossible to deal with it by ordinary measures. One may weigh, one may analyze up to the most minute particles, but still there remains an imperceptible and inscrutable substance, as irreplaceable as the vital force of a seed... Experiment provides certainly the best proof. If we compare two individuals, of whom one dissipates the vital substance while the other consciously conserves it, we will be amazed at how much more sensitive the spiritual apparatus of the second becomes. The quality of his labors becomes entirely different, and the quantity of his projects and ideas multiplies. The centers of the solar plexus and brain are being heated, as it were, by an invisible fire. That is why temperance is not a pathological renunciation but a sensible action. Thus, let us picture temperance as wings!" ²⁶³

To see sex in the proper light: "Sex is then seen to be in truth only the relation of the lower nature to the higher Self; it is then lifted up into the light of day in order that man may reach complete union with divinity. Man discovers that sex (which has hitherto been a purely physical function, carried on sometimes under the impulse of love) is elevated into its rightful plane as the divine marriage, carried out and consummated upon the levels of soul awareness. It is this great truth which lies beyond the sordid story of sex expression, of sex magic and the distortions of modern Tantric magic. Humanity has stepped down the symbolism and, in its thoughts, debased sex to an animal function and failed to lift it up into the realm of symbolic mystery. Men have sought through physical expression to produce the inner fusion and harmony which they crave and this cannot be done. Sex is but the symbol of an inner duality which must be itself transcended and wrought into a unity. It is not transcended by physical means or rituals. It is a transcendence in consciousness." ²⁶⁴

For the benefit of those who fall into the fog of sexual magic, we quote the following warning: "It is in the relation of the sexes that the element of time enters into the experience of the soul, and the understanding of this will come when the doctrine of reincarnation is properly comprehended and taught universally. It is here that sex magic and the inner tantric teachings have gone so woefully astray, and been centralized upon individual development and the attainment of some experience which is presumed to promote spiritual attainment." ²⁶⁵

On Woman, Sex, and Discipleship: "I want to write a word on the subject of sex in the life of the disciple. There is much confusion in the minds of aspirants on this matter, and the injunction as to celibacy is assuming the position of a religious doctrine. We are often told by the well-meaning but illogical that if a man is a disciple he cannot marry, and that there is no real spiritual attainment unless a man is celibate. This theory has its roots in two things:

First, there has ever been a mistaken attitude in the East towards women. Secondly, in the West, from the time of Christ, there has been a tendency towards the monastic and conventual conception of spiritual life. These two attitudes embody two mistaken ideas, and lie

²⁶² Diogenes Laertius, *Life of Pythagoras*, p. 143, Pythagorean Sourcebook and Library,

²⁶³ *Leaves of Morya Garden Vol. II, Illumination*, Part Three, V, sutra 12, Agni Yoga Society, New York, 1954.

²⁶⁴ A. Bailey, *Esoteric Astrology*, p. 385, Lucis Publishing Company, New York, 1965.

²⁶⁵ A. Bailey, *Education in the New Age*, p. 137, Lucis Publishing Company, New York, 1971.

at the root of much misunderstanding and at the heart of much evil. Man is no better than the woman, nor woman than the man. Yet many thousands regard women as embodying that which is evil and that which is the basis of temptation. But God has from the beginning ordained that men and women should meet each other's needs and act as complements to each other. God has not ordained that men should live herded together, away from women, or women away from men; and both of these great systems have led to much sexual abuse and to much suffering. The belief that to be a disciple necessitates a celibate life and complete abstinence from all natural functions is neither correct nor desirable. This can be proved by the recognition of two things: The first is that if divinity is indeed a reality and an expression of omnipotence and omnipresence as well as omniscience, and if man is essentially divine, then there can be no condition possible wherein divinity cannot be supreme. There can be no sphere of human activity where man cannot act divinely and wherein all functions cannot be illumined by the light of pure reason and divine intelligence. I deal not here with the specious and devious argument that that which normally and by all right-minded people is regarded as wrong must be right because of man's inherent divinity. That can be but a loose excuse for wrong-doing. I speak of sexual relations of the right kind, within the permit of the spiritual law as well as the law of the land. Secondly, a life that is not normally rounded out till all the functions of its nature—animal, human and divine — (and man is all of these three in one body) are exercised, is frustrated, inhibited, and abnormal." ²⁶⁶

Many misconceptions about the Masters circulate often made by minor aspirants. It should be made clear that the Masters are very normal in the flesh and therefore recognizable by few people. Speaking also of himself, K.H. states:

"The adept is an ordinary man in every moment of his daily life, except when he operates the inner man." ²⁶⁷

It is worth recalling what K.H. says in his letter 24B to Sinnett:
"Bear in mind then, the following points.

(1) An adept — the highest as the lowest — is *one only during the exercise of his occult powers*.
(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept,) who can emerge and act freely but on condition that his jailor — the *outer* man will be either completely or partially paralyzed — as the case may require; viz: either (a) mentally and physically; (b) mentally, — but not physically; (c) physically but not entirely mentally; (d) neither, — but with an akashic film interposed between the *outer* and the *inner* man.

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner man in full function, when there is no immediate necessity for it. When the inner man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensitive. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me; and, Djwal Khool can easily break his nose to blood, by running in the dark against a beam, as he did the other night — (just because instead of throwing a "film" he had foolishly paralyzed all his outer

²⁶⁶ Alice A. Bailey, *Esoteric Psychology Vol. I*, pp. 304-6, Lucis Publishing Company, New York, 1979.

²⁶⁷ *The Mahatma Letters to A. P. Sinnett*, p. 178, T. Fisher Unwin Ltd, London, 1925.

senses while talking to and with a distant friend) — and I, remain placidly ignorant of the fact. *I was not thinking of him* — hence my ignorance.

From the aforesaid, you may well infer, that an adept is an ordinary mortal, at all the moments of his daily life, except when the inner man operates...

K.H. when writing to us *is not an adept*.

A *non-adept* — is fallible.

Therefore, K.H. may very easily commit mistakes; —

Mistakes of punctuation — that will often change entirely the whole sense of a sentence; idiomatic mistakes — very likely to occur especially when writing as hurriedly as I do; mistakes arising from occasional confusion of terms that I had to learn from you — since it is you who are the author of “Rounds” — “Rings” — “earthly rings” — etc. etc.”²⁶⁸

On the usefulness of the false to identify well the true, the intuitive discrimination.

"Flowers don't grow in the sand, but shade is useful for tracking the direction of light."

On the importance of culture and the study of esotericism asserted by a woman who lived long ago as St. Catherine of Siena, patroness of Italy, committed to the assistance of the sick and the poor and who, during her last life as Helena Roerich, translated the *Secret Doctrine* of H. P. Blavatsky into Russian.

"All cosmic misfortunes and cataclysms, both past and future, are largely a consequence of the enslavement and humiliation of woman. The tremendous decadence of morality, the diseases and degeneration of some populations have at their base the enslaving subordination of woman. By humiliating woman, man has humiliated himself... In the hands of woman is the salvation of humanity and the planet... The mother, the giver of life, has the right to dispose of the destiny of her children... However, a mother deprived of the culture of thought, of this crown of human existence, can only contribute to the development of the lower manifestations of human passions. The woman who yearns for knowledge and beauty with full consciousness of her responsibility will raise the moral level of all life. There will be no place for those repugnant vices that lead to the degeneration and destruction of entire populations!"²⁶⁹

And we close on a positive note about renunciation as it is experienced in India:

There is only one land in the world where the people pay more respect, and will always do, to the men who have renounced the world and are committed to spiritual fulfillment than to people of high rank, position or power, and that is *Lila bhumi*. This land is *India*, God's exceptional playground and the mother of all religions, including the religion of *Isha* or Jesus.

In Jaipur, in March 1992 a simple holy man approached me on the street and revealed to me, without my asking him anything, my past, my future and that of my family, which has already occurred. This can only happen in India, in the land of miracles.

As Ramakrishna stated in his Gospel “When the flower blooms, the bees show up uninvited”.

Spiritual Glory to Mahā Bhārata and Dunda pranam (full prostration) to three of her best known Mahasiddhas and Rishis of the 1900s, while the highest remain largely unknown.

Ajo Rinpoche of Sikkim, Neem Karoli Baba of Uttar Pradesh and Lakshmanjoo of Kashmir.

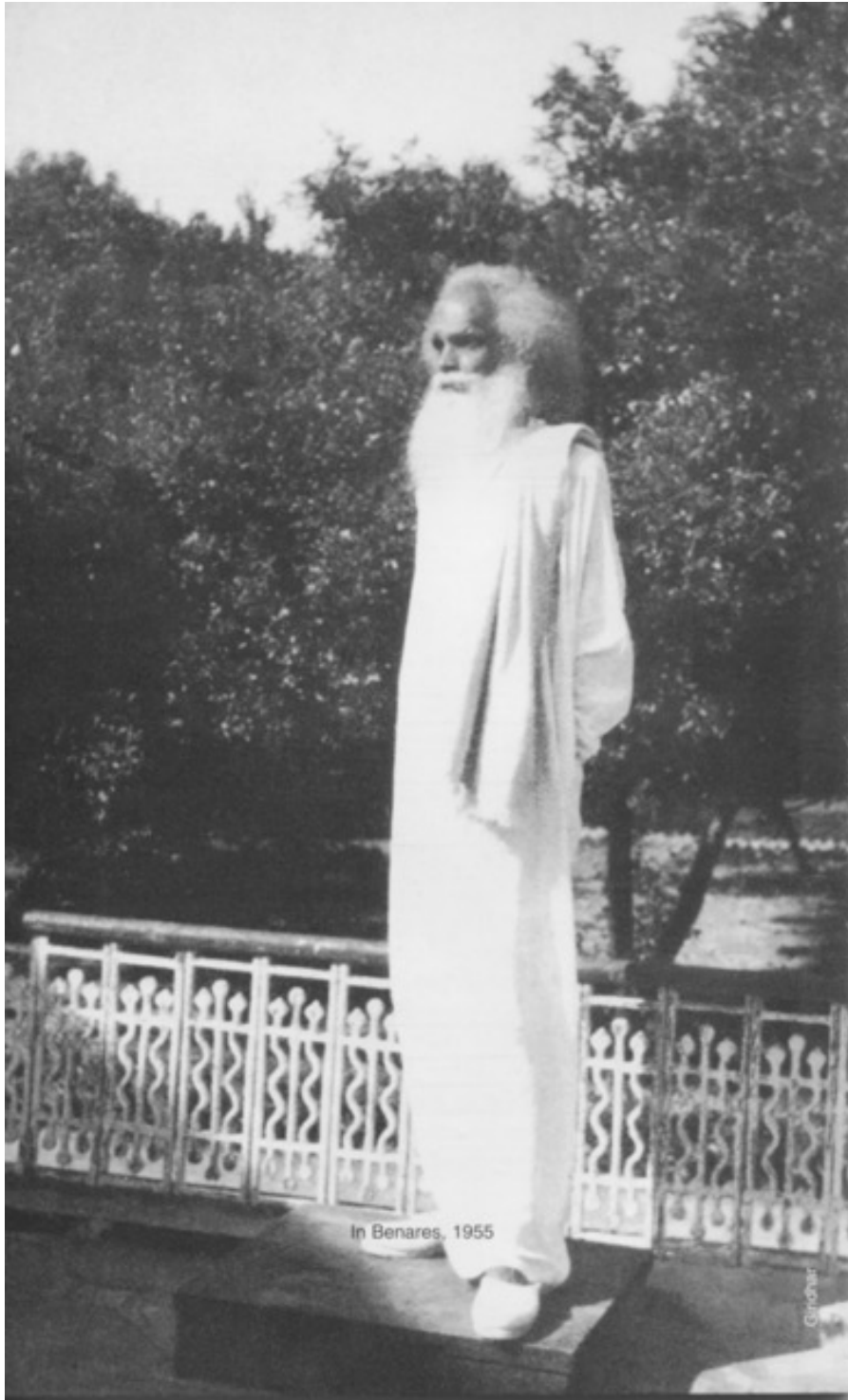
²⁶⁸ *The Mahatma Letters to A. P. Sinnett*, p. 178 Letter 24B. T. Fisher Unwin Ltd, London, 1925.

²⁶⁹ Elena Roerich, *Lettere dall'India 1929-1955*, p. 14-15, Casa Editrice Nuova Era, Città della Pieve, 2008.

18. Life of the Manu Vaivasvata, of the 1st Ray of Will

"In God we shall see who best did and said."
Tommaso Campanella, Poems, 14: verse 14.

This Rishi is the one who most embodies what we know about the Manu.



Shivapuri Baba at the age of 129 in Benares, Theosophical Headquarters, 1955

Summary of a life. Being rich and educated and choosing, aged 16 to live alone in a forest for the next 30 years. Living isolated from age 18 to age 48 and forgetting human language completely. Sleeping two or three hours a night and feeding like a bird. Taking the vows of sannyasin and swami, and from age 48, travelling around the world on foot for the next forty years, being hosted almost anywhere by kings, presidents and emperors. Meeting politicians, scientists, not yet popular writers and poets. Upon returning from his pilgrimage to give thanks, he donated his friend, the Pundit Madan Mohan Malaviya, who was hosting him, the collected sum of 50,000 rupees thus remaining penniless. Malaviya was engaged in building the vast University of Varanasi and the sum amounted to one of ten necessary quotas. He refused to become the University's Chancellor.

Living 137 years. Not working and not having a partner throughout his life, but living from 1914 to 1945 meditating alone to help win both the worlds war on the peak of a mountain in Nepal at 2,560 meters, dressed in a very thin cloth. Teaching, dressed in white, the *Swadarma*, an original philosophy of life. Being struck by lightning and coming out unscathed. Talking to each visitor in the language of their religion so that he always appears to be a co-religionist.

Having a pet leopard who accompanies downstream the King of Nepal, who comes to him weekly asking for advice. Giving sweets to a great bear who licks them from his hand and watches over him. Having as a great disciple Hugh Wilkinson, the owner of the famous steels and razor blades factory, whom he first met on the Isle of Man when he was a boy, now British Ambassador to Nepal and a friend of the country's ruler. For years, every weekend, after finishing his work, Wilkinson would leave Kathmandu and reach the peak of Shivapuri mountain to collect wood for him, bring him water from a place inhabited by bears and sweep his Ashram. He also offered the saint all his considerable property, worth two-hundred thousand pounds of his time, but the Baba refused it, telling him to use it to practice Right Living. A widower with three daughters, he died in 1939.

Advising people such as Tilak, Vivekananda, Ramakrishna²⁷⁰ and Aurobindo. Giving lectures at the Theosophical headquarters in Varanasi at the age of 129. The President of India, *Sarpevalli Radakrishnan*, goes to Nepal to meet him and kiss his feet. He dies serene at age 137, in his own Ashram, after lying down on the ground and making a pillow of his right hand, only saying "I go". Here is the biography of a very simple man, a yogi and *nirmanakaya* who does not want devotees around him.

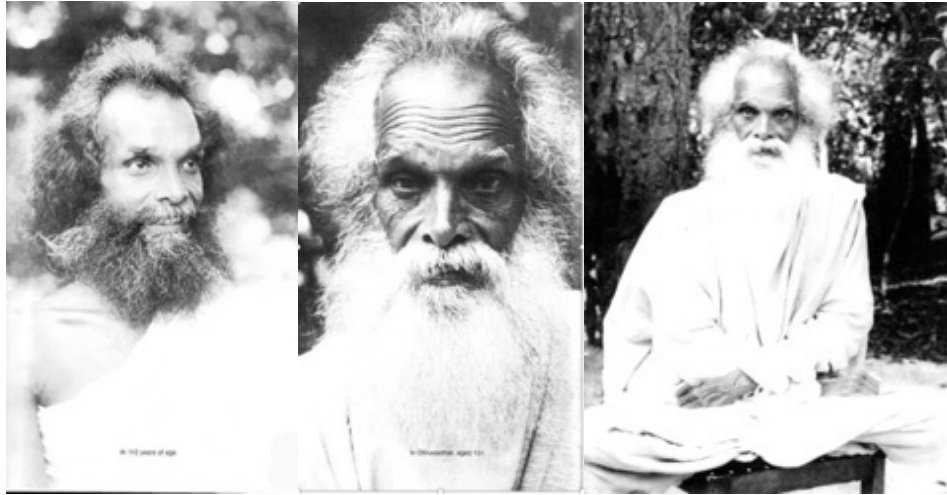
These are merely the scraps of a ceaseless activity carried out for the good of humanity and barely revealed by a man who did not like talking about himself, but who, at least for me, is the divine power personified and to whom my family and I owe much gratitude.

Each of his predictions came true, such as the one he made to Prof. *Ratnasurya*, a Buddhist from Sri Lanka who, following the advice of a local ascetic, had gone to pay him a visit on Shivapuri Peak. In the evening, he got scared when a leopard crouched next to the



ascetic, but the Baba reassured him then predicted, strangely enough, that he would find his guru in London. So, it happened. The following year Ratnasurya, after an unexpected and free invitation, met his guru *Ouspenski* there. To learn more read the book *Long Pilgrimage* by J. G. Bennett. .

²⁷⁰ Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba*, pag. 24 "Ramakrishna knew the truth of *Nirvikalpa Samadhi* from me." Coombe Spring Press, Moorcote, 1984.



Shivapuri Baba 1826 - January 28, 1963. At ages 112, 131, and 135. A liberated one, as D. K.

Penetrating eyes that can look inside you, an indescribable, almost palpable aura of peace that spreads throughout the environment in which they move, a radiation of goodness, love and great modesty are the main characteristics of the great beings. It is impossible to meet them and not love them. I thank all the disciples of Shivapuri Baba, especially those who knew him personally, my friends Giridhar Lal Manandar and especially Bishnu Timilsina, a secretary to the King of Nepal, not only for the warm hospitality his entire family granted me, but also for telling me many anecdotes about his master, who died when Bishnu was 18 years old. As the son of Baba's servant Madhav, from an early age he sat in Shivapuri's lap and was the Ashram's mascot. Shivapuri was a king among the yogis and I am only reporting a few excerpts of what I was told.

He is a rare example of what D.K. calls *Nirmanakaya* or Ecstatic Contemplatives who are the link between Shambhala and the Hierarchy, just as the New Group of World Servers is between the Hierarchy and humanity.

During the last ten years of Shivapuri's life, from age 127 until his death, he lived in the *Dhruvasthanali* Ashram inside the *Sheshamantak* forest in Kathmandu. It borders the airport, and it was given to him by King Mahendra of Nepal. The Baba used to remain in Samadhi about 15 hours a day, but when he retreated on top of the *Shivapuri* mountain, 25 km north of Kathmandu at an altitude of 2,560 meters, he sometimes remained in that condition for weeks at a time. Often Bishnu's father, the Brahmin Madhav, upon returning with food supplies for him from Kathmandu, found him in samadhi in the same position in which he had left him 7 days earlier. He was a great yogi according to the President of the Ramakrishna Math organization, who knew about yogis.

I received Shivapuri Baba's biography²⁷¹ as a gift from Giridhar Lal Manandhar, who knew him, on March 13, 2010 at the *Dhruvasthanali* Ashram and here I will talk about it, adding the details.

Jayanathan Nambudiripad was born in August 1826 in Akkikkavu, near Guruvayoor in Kerala to a wealthy Brahmin *Nambudiri* family (same Brahmin group as Shankara). His grandfather Achyutam, a famous mathematician, astrologer and yogi at the court of Tipu Sultan, upon hearing that he had smiled at birth, predicted that he would become a great Yogi.

²⁷¹ John Bennett and Thakur Lal Manandhar, *Long Pilgrimage, the life and teaching of the Shivapuri Baba*, Giridhar Lal Mahandar, Kathmandu, 2006.

Achyutam had once participated in a debate with experts on the Vedas on the subject of whether the scriptures allowed women to study the Vedas. He argued that they did and eventually won the debate. In his household everyone spoke Sanskrit, not just the women, but even the servants.

Jayanthan lost his parents as a child, but under the guidance of his grandparents who took care of him, by the age of twelve he already knew the four Vedas. Since his childhood he followed the Gurukulam system which entails living in the house of one's spiritual instructor, and Sai Baba of Shirdi was a fellow student of his. In meditation he practiced the *Ritambhara Prajna* technique, which consists in approaching the divine without form nor representation. He lived 137 years, documented, because during the three years that he remained in Great Britain he officially met Queen Victoria 18 times. Wanting to keep him close at all costs, she asked him to leave only after her death, to which he agreed.

The Laws of Manu, still valid today for our fifth race, indicate that human beings can follow two paths to attain liberation. The first entails going through four stages of twenty-one years each, 1) *Brahmacharya* 2) *Grihastha* or head of the family 3) *Vanaprastha* or renunciation 4) *Sannyasi* or ascetic. The second consists in going directly from the first to the last, renouncing all forms of worldly pleasures and devoting oneself entirely to discovering the Divine within. Shivapuri chose the second and remained chaste for life. Shivapuri later specified that detachment from the world did not mean denying or rejecting it, but only removing all actions that were not necessary to stay alive.

In 1842, aged sixteen, he transferred his property to his twin sister and followed his grandfather Achyutam, who had retired, having entered Vanaprastha or the third phase of his life, that of renunciation. They settled in Madhya Pradesh, in the solitude of the *Amarkantaka* forest, at the source of the Narmada, India's most sacred river, which divides Northern India from Southern India.



Omkareshwar on the Narmada River with its forests frequented by the yogis is an ideal place to practice meditation.

He spent twelve years in the forest with his grandfather, who, shortly before dying, told him that he had converted all his possessions into diamonds and other precious stones. His grandchild was to use them, after attaining enlightenment, not only to support himself while reaching all the four corners of India, as was customary among the Vedanta Advaites to give thanks for the liberation, but also while performing a pilgrimage around the whole world. After burying his grandfather, the Baba went to Sringeri Math to receive his initiation as a Sannyasin. He took the name of *Swami Govindananda Bharati* and then returned to meditate in the forest

for twenty more years living on roots, fruits, nuts and local grains as he was a vegetarian. Living in total solitude he had lost all sense of time and befriended the wild animals who had become his only companions. He had also forgotten human language. At age 48 the supreme moment arrived, and it happened in a flash. He had found God and all problems had been solved, there was nothing more to achieve!

There was still a promise to his grandfather and guru to fulfill, so he began his forty-year pilgrimage around the world by crossing the Khyber Pass in 1875. He later claimed that eighty percent of the journey was carried out on foot. He met the first Aga Khan, Hasan Ali Shah, who opened the doors of the Islamic world for him, usually closed to the Hindus, and so he became very familiar with the Ismaelite tradition. He went to Siberia, then to Persia, where he met Shah Naser al-Din, who was related to the Aga Khan. His next stop was in Mecca. It was not easy for a Hindu to get there during the Turkish domination, but he succeeded thanks to his friendship with a few important Sufis. After settling in Nepal, he stopped wearing orange and always wore white, and when Bennett, who edited his biography, first met him, he reported that his understanding of Islam was so complete that he was very sure he was a Muslim and wrote so in an article. "The true Muslim combines the sense of transcendent God with his presence in the human soul, and Shivapuri spoke of it in this way." It was only later that I could understand that he was talking about the mystery of the divine Totality - transcendent, immanent, personal and at the same time Absolute, from direct experience.

This made him able to express the truth of all religions in such a way as to make the listener believe that he was a Hindu, Buddhist, Muslim or Christian and each of these completely, without reservation."²⁷² In the early 1890s he reached Jerusalem and then Istanbul, Russia, the Balkans, Greece, Athens and Rome. He had much more than just an understanding of Catholicism. He knew how dear the Blessed Virgin Mary was to Catholics. He visited almost every European country and met the Kaiser Wilhelm II and Queen Emma of Holland. He met many important people who would later achieve fame. He spent a month with the great Tolstoy in Moscow and had to leave secretly because the writer did not want him to go.²⁷³



Leo Tolstoy. Yasnaya Polyana, 1908

After meeting him, Tolstoy wrote *The Kingdom of God is within You*.²⁷⁴

In the majority of the countries he visited he was introduced to the reigning ruler, with the exception of Turkey's Abdul Hamid II, a strange, suspicious and untrustworthy man. He met Marconi in Italy and inspired him by saying, "Whatever we say goes around the world and

²⁷² John Bennett, *Long Pilgrimage, the life and teaching of the Shivapuri Baba*, p. 23, Giridhar Lal Mahandar, Kathmandu, 2006.

²⁷³ Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba*, Chapter Some Reminiscences, Combe Springs Press Moorcote, England, 1984. A Light that points straight to God and is not satisfied with anything else.

²⁷⁴ Leon Tolstoy, *The Kingdom of God is within You*, Cassel Publishing Company, New York, 1894.

comes back to us." This gave the scientist an idea. He met Madame Curie and her husband Pierre in Paris. She was trying to extract radium from a mineral. He advised her to "Pulverize it down to the atomic point." This made her happy, so much so that she kept repeating 'Atomic point, atomic point' over and over again like a mad woman.

Also scientist Albert Einstein had the privilege of meeting the Baba in Switzerland at a time he was not yet famous. As Renu Lal tells us, Shri Shivapuri Baba questioned the proposition $1+1=2$. Einstein immediately became contemplative but could not follow it. As far as I remember and understand, Shri Shivapuri Baba told Einstein, "Speaking in the Absolute sense, only God exists, so the question of adding one thing to another cannot be considered. Speaking in a relative sense, no two things or beings are exactly alike. Therefore, saying $1+1=2$ is convenient but not correct."

When asked by Renu Lal if thoughts travel and if yogis are aware of the thoughts addressed to them, he replied, "Thoughts travel very fast. True yogis are aware of who is addressing their thoughts to them at a certain time and place."

He also said, "I know from personal experience that there is nothing and nothing but God." And also, "Bernard Shaw is perfectly right when he says, 'The golden rule is that there are no golden rules. ' We cannot talk about things in general, but only about particular things.

Everyone acts according to their own light. Everyone and everything is in the right place in this cosmic scheme." At the question, "What was wrong with *Ramakrishna* and Ramana's teaching methods?" his answer was: "They talked too much about goals and not enough about methods." He also said, "Until you know God you know nothing and when you know God you know everything. Before knowing God our knowledge is superficial, and it is as if you ask where the house of Rama is and I answer that it is near the house of Krishna. But if you do not know where Krishna's is, the answer will not be useful to you. That is why at the end of his teaching to Arjuna, Krishna says in the Gita, "Give up all your preconceptions and devote yourself entirely to seeking my Divine Nature, *the Otherworldly*."

Renu Lal reports his thoughts on Krishnamurti and others in January 1949: "If they practiced *Right Living* they would tremble. And again, in January 1954. "Krishnamurti has a quiet mind, but he practices *Akarma*, useless action. He desires too much to teach others. His immediate goal is to live a comfortable life, but we should not be satisfied with such minor goals. He is like the Queen of France, Marie Antoinette, who asks, 'Why don't these people eat brioches if they have no bread?' ' He does not know that brioches cost more and are rare. "

In 1896 Shivapuri was invited to England by Queen Victoria's Indian Secretary, the extraordinary Munshi Abdul Karim, and stayed there with him for three or four years. This forced interruption of his journey depended on the Queen, who kept him there because through him she was able to communicate with her beloved dead husband, who had saved her life by shielding her with his body during an assassination attempt. Moreover he met Lord Salisbury and Lord Randolph Churchill.

Bernard Shaw showed him his contempt for the Yogis, declaring: "You Indian Saints are the most useless people in the world because you have no respect for time." His reply was, "It is you who are slaves of time. I live in the Eternal." After the Queen's death in 1901 he left for Northern America, where he was already expected. He met Theodore Roosevelt, at the beginning of his career as a President. He spent two or three years in the United States and then in 1904 he went to Mexico, where he met the dictator Porfirio Diaz. He then crossed the Andes

on his way to Colombia and Peru until he reached Lake Titicaca, the highest lake in the world, then almost unknown.

After a stay in Southern America, he embarked for New Zealand and Australia and reached Japan in 1913. He was in Sinkiang when the First World War broke out and returned to India through Nepal, where he would settle later. After visiting Benares, he returned there to perform a pilgrimage to *Pashupatinath*, where he met the Englishman Wilkinson. The latter passed by him in a carriage and, recognizing him from his youth in England, asked "Aren't you Swami Govinda?". Later he introduced him to the King, who granted him a hermitage on the Shivapuri mountain overlooking the Kathmandu Valley.

A brief example of Shivapuri's wisdom and quick response.

Near Paris, the Baba was travelling on a first-class train carriage. Since he was donning the orange dress of the Swamis, a man sitting next to him, a Rajastani Indian, presented him with a considerable sum of money. As soon as the man had left, he started counting the money he had received, but another traveler, a European woman who was in the same compartment, once the two of them were alone, ordered him to give her half the sum, or else she would raise the alarm and report him for sexual harassment. The Baba made her understand that he was deaf and dumb, and could not hear her and instructed her to write her request down on a piece of paper. The woman did so immediately. Then the Baba, having secured the piece of paper, angrily ordered her to keep quiet otherwise he would sue her himself for extortion. The woman then knelt down in front of him and apologized.²⁷⁵ Later the Baba told his disciples that in times of need it is sometimes necessary to show one's anger, otherwise one exposes himself to danger.

Now I would like to touch upon the reason why the great sages never write books and avoid the limelight of public lectures by quoting some of the Baba's motivations.

Renu Lal says: "On June 19, 1949, Shivapuri said to me, 'If I wrote down my experiences, I could fill thousands of volumes. But that would not bring people's minds closer to the *Swadharma*, the Right Living - Right Life and so the emphasis is on the teachings and not on the teacher. Also, many would come here and disturb my personal life. These teachings have to be tailored to the person, that's why I don't write any books.' Later he added, 'Speaking in a relative sense everyone is right, but in an absolute sense everyone is wrong.'"

Renu Lal goes on: I once asked him 'Can you arouse the desire for God in someone who does not have it?' He replied, 'The desire for God must spring from within, others cannot stimulate it. Only after being completely defeated by life does the individual feel the urge to turn to God. A Western admirer of his once asked him,

"Why do enlightened people like you live solitary lives and do not go outward to teach others and thus improve the world?"

Shivapuri replied in this way to those who thought they knew better than he did, "You have come to meet me here from the far West. You have faced so many difficulties to do so. This shows how deep your confidence in me is. But when I suggest that you moderate your feeding a little, you are not willing to do so. The world is full of people who have less confidence in me than you do. If I started preaching or teaching, how could I expect these people to put my teachings into practice?"

While on his pilgrimage around the world, the Baba met Ramakrishna, eight years his junior: he helped him get rid of the adored image of the Divine Mother, to see her in an impersonal way, and to ascend one degree, thus becoming a *Paramahansa*. In 1908, probably through his *mayavirupa*, he also met Aurobindo, who was a secretary to the *Gaekwad* of

²⁷⁵ Renu Lal Singh, *Right Life, Teachings of the Shivapuri Baba...* Chapter Some Reminiscences, Combe Springs Press, Moorcote, England, 1984.

Baroda, and made such an impression on that young man that the latter adopted Shivapuri as his teacher and this meeting certainly influenced his decision to abandon his public career at its peak to become a sannyasin as well. Aurobindo knew him under the name Lalu and whenever he had to make important decisions he turned to the Baba and trusted only him, who could follow him from afar. This is still the case today. It must be said that Aurobindo, after studying in Darjeeling and then in Manchester and Cambridge, was very involved in politics and in the revolutionary activity for the independence of India, being part of the Lotus and Dagger organization, and was therefore a first ray man. Like Shivapuri, he emphasized the fact that the search for God did not exempt one from fulfilling the duties of external life, a typical attitude of Shiva or the First Ray.

Here is a small example of what a true yogini can do, la *Mère*, (Paris 1878-1973) Aurobindo's spiritual companion, a woman who lived in silence. July 1940. Hitler was about to give England its *coup de grâce* by invading it, but many could not explain why he did not do so, since he would have surely succeeded. Aurobindo is among the very few who, already in peaceful times, wrote about the dangerousness of Hitler, a medium manipulated by a very powerful Black Guide.^{276 277}

La Mère deceived Hitler with his own weapons, impersonating his guide and appearing to him in a dream that turned into a nightmare for him. "Hitler, intent on attacking England, turned his back on Russia and was stabbed in the back by a fatal stab." Hitler, waking up full of terror, decided not to invade England and turned his efforts towards Russia.

Wars in fact, especially the world wars, are reflections on the physical plane of a struggle taking place on higher planes.²⁷⁸ In Vyāsa's *Mahābhārata* even the gods fear the power of the Rishis. It is the yogis who win the wars, perhaps by inspiring an American pilot at the Midways to head a certain way, or by inspiring the British commander of the Battle of Britain, *Lord Hugh Dowding*, who was a theosophist and a vegetarian, to perform specific actions.

Another small example of the power of a Rishi. A judge often went to visit the Baba in the mountains and complained to him about Prime Minister Rana, who ruled the country with a certain absolutist power in spite of the King, whose power was only formal. The judge felt that he was unable to change the situation, even more so the Baba who was only a yogi without any influence. We are talking about Nepal, a first ray nation that has always maintained its independence thanks to the bravest warriors in the world, the Gurkha, of ancient *Mewar* descent from Rajasthan. The remark of Sam Manekshaw, head of the Indian armed forces, is famous: "If a man says he does not fear death, either he is lying or he is a *Gurkha*."

After about ten days, the prime minister's sons came too close to Baba's wooden hut, shooting at game. Since the Baba was absent, his servant Madhav rebuked them, telling them that hunting in the vicinity of a yogi's dwelling was not allowed. In response, they arrogantly destroyed Baba's wooden hut before departing.

Upon his return, the Baba obliged his servant Madhav to go and speak directly to the prime minister, on pain of dismissal, to bring his message: 'If his sons do not go and offer him an apology, he will in a short time lose his office and his power.' Madhav being illiterate had some difficulty obtaining an interview with the prime minister, but eventually, driven by the prospect of hunger, overcame the obstacles with his insistence. When the prime minister learned of his sons' behavior, he panicked, summoned them and obliged them to go and apologize to

²⁷⁶ Alice Bailey, *Externalisation of the Hierarchy*, p. 307 "In the case of obsession, the evil force enslaves the personality, which, in the majority of cases, is but a shell. Of this, Hitler is a case in point." Written in May 1941.

²⁷⁷ *Mère, Parole dagli scritti di Mère e Sri Aurobindo*, pp. 104-105, Tapas - Germoglio Editioni, 1998.

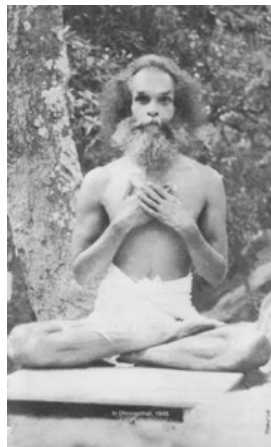
²⁷⁸ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 433, Lucis Publishing Company, New York, 1981.

the Baba, on pain of disinheriting them. On the morning of their apology, as chance would have it, Baba's judge friend was also present. Once they had apologized, the Baba asked him what he would do with these boys. Urging the judge to make such a decision, he embarrassed him: those boys, in fact, would soon become the governors of Nepal; had he mistreated them, he might have faced the consequences. After reflecting, he issued his judgment, "After all they are boys, let's forgive them, but at least they must pay for the damages." Baba forgave them, refused all their offers of compensation and dismissed them. Whereupon the judge, who had never kissed anyone's feet but his parents', began to cry and kissed Baba's feet, apologizing before such power and magnanimity.

As Master Jupiter tells us, the mystery of life is hidden in the stars.²⁷⁹ The Baba lived in a place in which the stars protagonize the night. The view of the surrounding mountains and sky from Shivapuri Peak is simply stunning for an astrophile like me, with Venus casting shadows like the Moon. A March 2010 photo of me from the peak.



It must be remembered that the annual Divine Plan for humanity, conceived by the Masters connected with Shambala and the Manu during the Aries period, is communicated to the Hierarchy-in-waiting, during the Taurus Full Moon and passed down further to humanity during the Gemini or Christ full Moon. These three full moons constitute the spiritual peak of the year. During each full moon you can reach your master more easily.



Shivapuri at age 122 in 1948, Ashram *Dhruvastali*, notice the hands in the next photo!

He said, "Prayer is like preparing a meal. Meditation is like eating it."
Near him one entered another world other than the marketplace, the world of silence.

All mankind is under your protective umbrella, O Master, who have sought and found the divine, and him alone, with unparalleled constancy. May you protect us from our own follies!

²⁷⁹ David Anrias, (Brian Ross) *Through the Eyes of the Masters* p. 24. Routledge & Kegan Paul, London 1971.

19. The Bodhisattva Maitreya or Christ or Krishna, Incarnation of the Second Ray or Love-Wisdom

Ajita (the invincible), the Savior who will unify East and West



The only seated Bodhisattva, as he is ready to rise and reappear.
Gilded statuette belonging to the author

I will start by saying that I am not able to provide any information about the Masters that may reveal the activity they carry out today; my purpose is only to demonstrate their historical presence. The chance to contact them cannot be offered, it depends on karma and personal merit. Our motto, by deliberate choice, is "We are in the service of the old Master from all time: we are, we were, we shall be such forever." ²⁸⁰ Obeisance forever to *Ārya Maitreya*!

On the identity of the Maitreya we must remember that he lives in the *entourage* of the master Morya and that he travels in the desert together with him, guided by Jupiter, the star of Allahabad, at the *Maha Kumbha Mela* and that the next gathering too will be held in Allahabad in 2025 when Jupiter, with an orbital cycle of 11.86 years, will enter Taurus, sign of enlightenment, and the sun and the moon will be in Capricorn! ²⁸¹

"But most difficult of all is to reveal the true Image of Christ. Think, how to cleanse the Image of Christ." ²⁸²

Virgil's prophecy at the end of the Age of Aries: "The Virgin returns, the Golden Age (the incarnation of the *Avatar*) returns. A new progeny descends from Heaven (the long-awaited Messiah). O chaste Lucina, protect the newborn. The serpent (materialism) will die. " Virgil *Egloga* IV, verses 6-24 (written in 40 BCE), analogous to the Pisces' of this late century.

²⁸⁰ Hāfez, *Canzoniere (Divān) Ghazal 201*, p. 245, Arielle Edizoni, 2005 Milano.

²⁸¹ *Leaves of the Garden of Morya Vol. II*, sutra 153, Part Two, V, sutra 5. Agni Yoga Society, New York, 1954.

²⁸² *Leaves of the Garden of Morya Vol. II*, sutra 152, Part Two, V, sutra 4. Agni Yoga Society, New York, 1954.

Prophecy of the Buddha: "When life expectancy is 80 years, there will arise in the world a Blessed Lord, a fully enlightened Arhat and Buddha named *Metteya* (Pali language) endowed with wisdom and conduct, a *Tathagata*, Knower of the worlds, incomparable Teacher of angels and men, enlightened and blessed as I am now. He will know, through his own intuition, and teach a Dharma all imbued with Love (Sanskrit *Maitri*) from beginning, middle and end. He will proclaim, just as I do, the holy life in its fullness and purity. He will be accompanied by thousands of monks, just as I am attended by a company of hundreds." ²⁸³

On *Christós*. "In Volume I of the Secret Doctrine, in the first Stanza of the third chapter, we read these words, 'The three fall into the four.' This sentence contains the authentic secret of the manifestation of the Saviors of all times. (The externalisation of the Hierarchy or Golden Age)" ²⁸⁴ This is also symbolized on the Masonic apron.

"Western churches must realize that fundamentally there is only one church but that it is not necessarily the Christian church. God works in many ways, through many faiths and many religious groups, and in their union the truth will be revealed in its completeness." ²⁸⁵

It is necessary to delve into this idea of God according to the perspective of the Master K.H. who, at the time of Blavatsky, clashed with the arrogant neophyte Allan Octavian Hume, precisely on the subject of an extracosmic God. To the following sentence about God, contained in the book *Paradoxes of the Highest Science* by Eliphas Levi, the Kabbalist Hume liked so much: "I simply believe that he exists, it is impossible for me not to conceive a directing thought in this eternally living substance which populates infinite space. " Master K. H. (under his pseudonym E. O. the eminent occultist) added a note which was to become a matter of dispute and which prevented Hume from learning anything from the Master of Theosophy. "Within that substance, in every atom of it, but not outside of it. There is no extracosmic Deity. *All* matter is God, and God is Matter, or there is no God." ²⁸⁶

"As the idea that the solar system is the physical vehicle of the Logos and His body of manifestation is grasped many problems will become elucidated." ²⁸⁷

"The Eastern faiths have ever emphasized *God Immanent*, deep within the human heart, "nearer than hands and feet", the Self, the One, the Atma, smaller than the small, yet omni pervading. The Western faiths have presented *God Transcendent*, outside His universe, an Onlooker. God transcendent, first of all, conditioned men's concept of Deity, for the action of this transcendent God appeared in the process of nature; later, in the Jewish dispensation, God appeared as the tribal Jehovah, as the soul of a nation. Next, God was seen as a perfected man, and the divine God-man walked the Earth in the Person of the Christ. Nowadays it is being increasingly acknowledged the concept of God immanent in every man and in every created form. Today, we should have the churches presenting a synthesis of these divine ideas, which have been summed up for us in the statement of Sri Krishna in the *Bhagavad Gita*: "Having pervaded this whole universe with a fragment of Myself, I remain." God greater than the created whole, yet God present also in the part; God transcendent guarantees the Plan of our world, and

²⁸³ Maurice Walshe, *The Long discourses of the Buddha, A translation of Digha Nikaya, Cakkavatti-Sihanada Sutta* - Sutta 25 p. 404, Wisdom Publications, Somerville, 2012.

²⁸⁴ Hilarion, *Theogenesis*, Stanza VI, Sloka 8. The Temple of The People, Halcyon, California 1906-1923.

²⁸⁵ Alice A. Bailey, *The Reappearance of the Christ* p. 159, Lucis Press, New York, 2017.

²⁸⁶ Eliphas Levi, *Paradoxes of the Highest Science*, p. 61. Theosophical Publ. House, Adyar, Madras, 1922.

²⁸⁷ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 556. Lucis Press, New York, 1999.

is the Purpose conditioning all lives from the minutest atom, up through all the kingdoms of nature, to man." ²⁸⁸

The transcendent God is like an iceberg, nine parts of which are under water, while the God that is immanent in man, the tenth part that is afloat, is what we experience as the personal I. The latter is the same divine self, but conditioned by mind and desire. As soon as it frees itself from conditioning or *maya*, it discovers the whole that has always been free and immortal. As simple as the number one, which is everything, while multiplicity is an illusion! Can a man be divided into parts?

Transcendent aspect: "But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this entire universe with one fragment of Myself, I remain." ²⁸⁹

Immanent Aspect: "And I am seated in the hearts of all and from Me radiate memory and wisdom or denial." ²⁹⁰

In order to try and understand the figure of Jesus Christ it is necessary to understand the mystery of his double name through the Indian concept of *Avesha* Avatar. After the symbolic baptism in the Jordan river the spiritual power of Jesus was joined by that of the Christ, his spiritual Guru, who used the vehicles of Jesus to increase the work of his disciple among men. It is also called the process of adumbration/overshadowing and consists in the use, with the disciple's full consent, of the latter's lower vehicles for the purpose of service. Its opposite is mediumship, which is the inferior correspondence of adumbration/overshadowing, being due, instead, to weakness and sickness; it is always non-consensual and is, therefore, a theft by inferior entities of the body and emotions of the poor unfortunate who, therefore, becomes obsessed and sick and is no longer responsible for the actions and vile deeds that another being performs through him.

Anyone who has attained the state of Master of Wisdom, can no longer say "I am", "I can", "I want" from a personal point of view, nor can he bear to be an object of worship. The thought of personal deification, becomes an intense torture. Yet this is what has happened to many spiritual instructors. "These great Lives abhorred...worship." ²⁹¹

Here are the sorrowful words of the Master Jesus spoken in 1933.

"Worship! Did I ever ask for worship or adulation and for a deluge of flattery to be poured into my ears? Verily I came to point the way to peace and fraternity, through the education of the heart and the will to love all beings... Belief in me yet disbelief in my precepts! - a strange and paradoxical faith is that indeed." ²⁹²

Krishna, one of the last incarnations of the Christ, was of noble birth and was himself a King, and all His teaching is permeated with a noble and courageous spirit. All the great Masters belonged to the *Kshatriya* caste, that of kings and warriors, which in ancient times was considered the highest. It was the Brahmins who learned from the royal lineage and not vice versa. Rama was also King of *Ayodhya*.

Even now it is so. Born in 1852, a *Chandrabansi* Rajput, died (so to speak) in the year 1918, Krishna or Christ lived, unknown to most people, under the name of a prince, *Raja Raghunath Singh*, in a small town in Kashmir, India, in the *jagir* (principality) of *Ramkot*

²⁸⁸ Foster Bailey, *Ponder on this, Ch. LXII, God*, p. 134, Lucis Press, New York, 19.

²⁸⁹ *Bhagavad Gītā*, translation A. Besant and Bhagavan Das. Chapter X, 42 Theosophical P. House, Adyar, 1926.

²⁹⁰ *Bhagavad Gītā*, Chapter XV, 15.

²⁹¹ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 268. Lucis Publishing Company, New York, 1981.

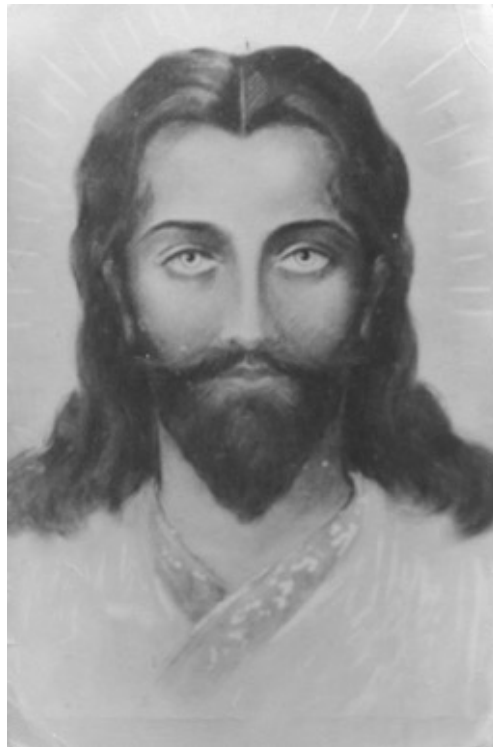
²⁹² Cyril Scott, *The Vision of the Nazarene*, p. 10, Parable of the Rope, Samuel Weiser, York Beach, ME 2000.

consisting of 21 villages. His abode was the *Jaswa Dun*, given to him by Maharaja Ranbir Singh (Master Morya, as I will show later) since his ancestors had been dispossessed by the British. His very name means the Lord of the *Raghu* lineage. To him Ranbir Singh gave in marriage his only two daughters, the apples of his eyes, and raised an enormous Temple with great golden domes.



Raghunath Temple with seven domes dedicated to Ram, avatar of Vishnu, some in gold, Jammu, India

Just as the Muslims turn their heads in the direction of Mecca while praying, so the Indians during their *pujas* or religious services turn their heads in the direction of Kashmir with its two cities of Srinagar and Jammu, and it is to Maitreya that they bow, even though they call Him Krishna, the name of His former incarnation. The Christ has always been present, so He can only reappear and not return. Here is his image jealously preserved in Adyar at the headquarters of the Theosophical Society, representing, though unbeknown to them, *Raja Raghunath Singh* as a young man. It was generously given to me by Col. Nandan Nilakanta who had worked in Adyar for 30 years. This came about because of some confidences I made to him and for that I am very grateful.



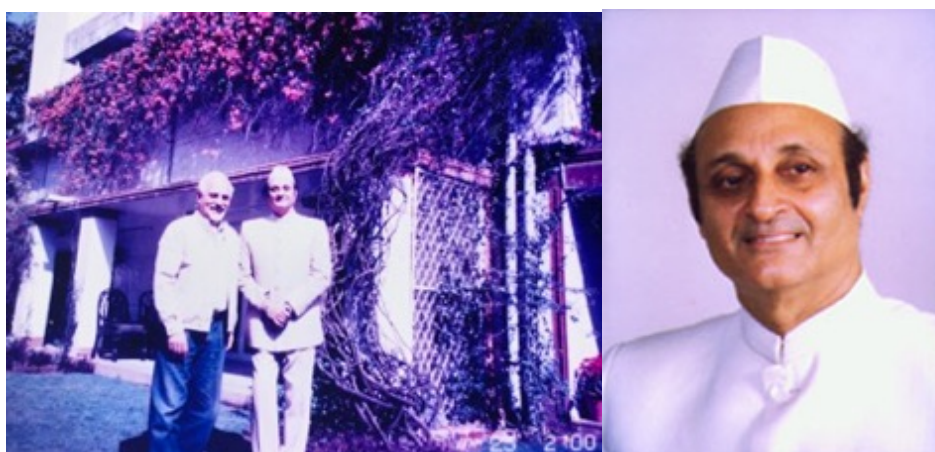
Drawing of Maitreya or Krishna at the time of Blavatsky, circa 1880



The author together with Nandan Nilakanta in Adyar, Chennai, India

Why is this city of Jammu important? An Indian story must be told. One day a king was out hunting when he saw a lion and a unicorn (the same as in the English royal coat of arms, symbols of personality and soul) drinking together from the same pool of water. Astonished, the king turned that forest into his kingdom and called it *Jambhu*. This king, Jambu Lochan, was the true founder, millennia ago, of Jammu. In the ancient Sanskrit Purāṇa India is called *Jambhu-Dwipa* (the continent of Jammu).²⁹³

There are two main temples, built during the reign of Ranbir Singh (1856-1885): one is the *Ranbineswar*, which takes its name from Ranbir himself and has the peculiarity of enshrining some pure crystal lingams in its *sancta sanctorum*. They are unique in India, specially brought from Germany: the overleaf a photo of them is rare as it is forbidden to photograph them. I was granted this privilege by the Pujari (high priest) of the temple by kind permission of the current Maharaja of Kashmir Karan Singh who helped me, with his magnanimity, in the historical research I carried out on his ancestor. The other is the *Raghunath Temple* (dedicated to the Lord of the solar lineage of *Raghu*, ancestor of *Rama*) which contains a vast library with 6.000 manuscripts, some of which are ancient and written on palm leaves, which I personally viewed and of which I have the rare catalog compiled by the great archaeologist Sir Aurel Stein. The library contains very rare writings on philosophy and astrology, in Persian, by *K.H. or Kirpa Ram*.



The Author in New Delhi at the home of Maharaja Karan Singh, former ambassador of India to the USA.

²⁹³ H. P. Blavatsky, *Theosophical Glossary*, Jambhu-Dwipa, p. 124, Theosophy Company, Los Angeles, 1973.



Crystal lingams, unique in size, in India, in the Ranbineswar temple in Jammu



Statue of Ranbir Singh (Morya) facing the Ranbineswar Temple, in Jammu, India

Another episode corroborates that Ranbir Singh is the Guru of Helena Petrovna Blavatsky, and I hope that, given my motive, the Master will forgive me for quoting Sir Walter Lawrence:

"I remember meeting Ranbir Singh and his three sons at the Durbar held in Lahore in 1881. I think he was one of the most handsome men I ever saw, and his youngest son, Raja Amar Singh, at that time was indeed a thing of beauty." ²⁹⁴

K.H. says of H.P.B. "When it becomes a question of "puffing up" those she is devoted to, her enthusiasm knows no limits. Thus, *she has made of M.: an Apollo of Belvedere*, the glowing description of whose physical beauty, made him more than once start in anger, and break his pipe while swearing like a true — Christian; and thus, under her eloquent phraseology, I, myself had the pleasure of hearing myself metamorphosed into an "angel of purity and light" — shorn of his wings. We cannot help feeling at times angry, with, oftener — laughing at, her." ²⁹⁵

²⁹⁴ Walter Lawrence, *The India we served*, p. 126, Cassel and Company, London, 1928.

²⁹⁵ *The Mahatma's Letters to A. P. Sinnett*, Letter 54 p. 309, The Theosophical Publish. House, London, 1972.



Ranbireshwar, Jammu, Kashmir
Northern India's largest temple dedicated to Shiva, with a statue of Ranbir Singh



Portrait of Maharaja Ranbir Singh taken from a real photo that could be observed in various Offices and important places in the kingdom of Kashmir, particularly in Srinagar and Jammu.



Maitreya, original painting in Tashilunpo Monastery, Shigatse, 1920. Recognizable by the chorten on the forehead representing the Buddha. On the right side *Tsongkhapa*, on the left *Atisha*, the great Initiates revered and celebrated by Master K.H.²⁹⁶ and Master M.²⁹⁷

²⁹⁶ *The Mahatma's Letters to A. P. Sinnett*, Vol. I, Letter 9, p. 43-44, The Theosophical Publishing House, London, 1972. K. H. signing the letter states: "When our great Buddha-the patron of all adepts, the reformer and codifier of the occult system-reached Nirvana on earth, he became a Planetary Spirit, that is, his spirit could wander interstellar spaces consciously and continue at will on earth in the original, individual body.... this is the highest degree to which man can aspire on our planet, as rare as the Buddhas themselves and the last to become such was Tsongkapa of Kokonor (14th century), the reformer of esoteric and popular Lamaism. "

²⁹⁷ Nicholas Roerich, *Heart of Asia*, p. 103: "In 1027 of our era, we were first given the opportunity to know the teaching of the *Kalachakra*, when it was popularized by Atisha."

MEDITATION FOR THE REAPPEARANCE OF CHRIST, KRISHNA OR MAITREYA

Stage I. Alignment

- a. Bring consciousness to the top of the head.
- b. Elevate, through the astral and the mind, the thought or consciousness up to the soul.
- c. Identify the consciousness of the personality with that of the soul, and see them as one.

Stage II. Dedication

We consecrate ourselves to the service of the Coming One, and we will do our best to prepare the minds and hearts of men for His Advent. With this firm intention we commit ourselves to meditate on the Laws and Principles of the Kingdom of God and to cooperate in every possible way in their implementation, within and through the human realm.

Stage III. Approach and Contact

Repeat slowly, trying to *penetrate* the deeper meaning contained in the Message "*I Stand and Wait.*"

" Keep close in touch with Me and with the Master Who surveys your life.
With Us are found the forces of the living Light and Love which you must use.
Keep close to Us, and day by day draw on that strength
And knowledge which We have and which is also yours.
Let naught disturb the acquiescent *calm* which keeps you close in touch,
Which brings you light and understanding
And which keeps you steadfast on the Way."

Stage IV. Meditation on the Kingdom of God - Effects of the Externalisation of the Hierarchy

"Think deeply upon the embodied idea and carry your thoughts forward and onward and upward (choose whichever word conveys to you the deepest meaning) until you reach as abstract a point as you can achieve. When you can go no further and have entered the world of abstraction, then stay poised in thought and hold the mind steady in the light for as long a period as you can. Watch your thought processes as you do this and note anything new or especially intuitive which you may register during this time of waiting. Keep a strict record of the ideas which may come into your mind and note them down each day for your spiritual diary."

Alice Bailey, *Discipleship in the New Age Vol. I*, p. 113.

Stage V. Creative Meditation

(Before beginning this stage of Meditation, remember that "words are living things, possessing form, soul, and spirit or life.")

1. Consider the Principle of Essential Divinity for at least five minutes. Try to understand its quality and life.
2. Chant OM and wait in silence, keeping the mind still.

3. Assuming an attitude of waiting, express in your own words the highest meaning you have been able to perceive.
4. Establish a relationship between the Meditation theme and the present *world* opportunity, discerning its relation to current world affairs and its usefulness and spiritual value to humanity *as a whole*.
5. Keeping your mind steadfast in the light, transcribe any thought related to the Meditation theme that penetrates your mind.
6. Formulate the Principle of Essential Divinity and what you have understood by meditating on it, so that it can be useful to others and to humanity. Process the idea in its mental, emotional and practical aspects.
7. Then, using creative imagination, pour the idea thus formulated into a living thought-form, into the vast current of mental substance that acts ceaselessly on human consciousness.
8. Chant the OM.

Stage VI. Visualization and Concluding Mantram.

1. Visualize Christ on the horizon as a radiant Center of vivid Light. The radiance of His aura conceals His appearance.
2. From the lower part of the aura (from the feet), a Path of Golden Light departs.
3. You then see a great multitude of people from whom rays of light emanate and converge, forming a Path pointing toward the One Who Comes. Between the two Paths there is still a gap.
4. Imagine Christ saying:
"The Path I must tread to reach your place is one of Light; its quality is goodwill, and it is almost ready for My feet. Work on. Failure is not for you."
5. See the emptiness gradually diminish until the two Paths come together, forming One Path.
6. You see Christ approaching along this Path to humanity as He says the concluding words:

"I COME"

I Stand and Wait

*I stand and wait. The One Who loves all men and things.
I stand and wait- with mind upon the Will of God
And heart wrapt up in love of all mankind.
Around Me also wait the many sons of men
Who, aeon after aeon, have found the hard and thorny Way
Which leads into the Presence of the One Who ever holds the Light.
They know the hour has come,
But wait the rising call which, day by day, is gathering force
Out of humanity's distress, men's need and agony.*

*Attentive also to another rising call, the Centre where the Will of God is known
Also awaits a summons from the Christ and His united Servers, the Forces of the Light.
The planet stands arrayed-watching and waiting for the crisis point of men.*

The hour has struck! Each year, at My Full Moon, a note sounds forth

*And rings around the earth, meeting response from those who know Me well-
The One they serve in self-forgetfulness, with confidence and with surety in the Plan.*

*To them goes forth the message from Myself,
Not from a Master, but from the One Who in wisdom and in love presides
Over the Plans of Hierarchy and the work of those who love their fellowmen.*

*I say: Keep close in touch with Me and with the Master Who surveys your life.
With Us are found the forces of the living Light and Love which you must use.
Keep close to Us, and day by day draw on that strength
And knowledge which We have and which is also yours.
Let naught disturb the acquiescent calm which keeps you close in touch,
Which brings you light and understanding
And which keeps you steadfast on the Way.*

*We know that you are there, serving and struggling,
Learning how to work, and dealing with the plans which will prepare My Way.
Knowledge will come of how to work and where to find the men
Whose hallmark of divinity is clearly seen in the way they love their fellowmen.
They are the ones We need, and they the ones who can prepare My Way.*

*Keep close to men, and see within mankind
The working of the Plan which will bring Us to the outer realm of life.
I stand in readiness, and so do Those Who live and serve the Plan.
They stand with Me in ordered ranks, waiting the call to come.*

*Say to mankind: The time is ripe; the hour has come; the Christ is on His Way.
Nearer He comes, and Those Who walk that Way with Him
Have lived and suffered, and have left behind that which you now endure.
But We have NOT left the sons of men behind;
We now return to bring you light and life and peace-
A peace which now can be, because goodwill is largely mankind's inner urge.
Thus will be brought full glory to the Greatest One.
Whom I and you and all men serve-e'en though they know It not.*

*The Path which I must tread to reach your place
Is one of Light; its quality-goodwill, and it is almost ready for My feet.
Work on. Failure is not for you.*

I COME.

(Thoughts on The Reappearance of the Christ by Alice A. Bailey, June, 1949)

*There is no path too long for those who walk slowly, without effort;
there is no goal too high for those who prepare for it with patience.*

Jean de La Bruyère

A Symbol of the New Era

The work of Christ today, minor energies within major ones, synthesis of an essay
by Foster Bailey



The intense blue infinite field is the life expression of our Second Ray Solar Logos or Love-Wisdom that keeps alive and conditions everything within the solar system, including the life and destiny of our Planetary Logos, *Sanat Kumara*.

The golden disc, in which the triangle and the star appear, symbolizes the inclusive environment of life on this planet. Through it, Sanat Kumara can look and we can become aware of its reality. It is the golden disc referred to in the *Gayatri*, the 24-syllable mantram, "Unveil to us the face of the true spiritual Sun, hidden by a disc of liquid gold light, that we may know the truth as we proceed to your sacred feet."

The large white cross symbolizes the cosmic cross or the state of consciousness of our elder brothers on Sirius, the brightest star in the sky, of which the solar system is a replica or of which we are *chelas* or spiritual children. For the Celts the heliacal rising, or with the sun, of Sirius dated the feast of Lug, the King of the Gods.

The triangle superimposed on the disc is yellow, the color of *buddhi*, the plane on which the Hierarchy functions. The lower right corner represents the Buddha, who has completely transcended his function as founder of the Buddhist religion and now operates only on an extraplanetary level. The lower left corner represents the spirit of peace or the peace that surpasses all understanding. The active agent of peace is goodwill which will find its ultimate expression in the human family as right relations put into practice.

At the top vertex of this triangle is the *Avatar of Synthesis*. His influence on the masses hastens the understanding on the part of humanity, which ultimately becomes more and more aware that we all live united in a single world and with a common destiny.

Superimposed on this triangle of new age forces is the five-pointed star of Christ. This star has been the instrument of his influence in the human family throughout the Piscean era. It has great power today and is blue in color because it represents that much solar quality to which humanity can respond. The point in the center is where Christ is, at the center of the star, the triangle and the disk of golden light. He works from that center and as his work progresses the white, equal-armed cross emerges, reflecting his cosmic prototype. That will become the cross of humanity in the future. It symbolizes the balanced life of right relationship with God through aspiration and right relationship with man through service and sharing. We will finally know and live that nothing belongs to the individual human being. As we focus on this power center in our symbol, enlightenment will ensue.

20. On Master Rákoczky of the 7th Ray today serving as new Mahachohan of Third Ray.²⁹⁸
(Pronounced Rácósy in Hungarian)



Francis II Rákóczy, Prince of Hungary and Transylvania in a portrait by Mányoki. On the right his natural son, the Count of Saint-Germain, in a painting by Count Notari.

References from the only reliable sources:

"Under the Manu work the regents of the different world divisions, such as, for instance, the Master Jupiter, the oldest of the Masters now working in physical bodies for humanity, Who is the regent for India, and the Master Rakoczi, Who is the regent for Europe and America. It must be remembered here that though the Master R., for instance, belongs to the seventh ray, and thus comes under the department of energy of the *Mahachohan*, yet in Hierarchical work He may and does hold office temporarily under the Manu. These regents hold in Their hands the reins of government for continents and nations, thus guiding, even if unknown, their destinies; They impress and inspire statesmen and rulers; They pour forth mental energy on governing groups, thus bringing about the desired results wherever co-operation and receptive intuition can be found amongst the thinkers." ²⁹⁹

"The Master Who concerns Himself especially with the future development of racial affairs in Europe, and with the mental outgrowth in America and Australia, is the Master Rakoczi. He is a Hungarian and has a home in the Carpathian Mountains, and was at one time a well-known figure at the Hungarian Court. Reference to Him can be found in old historical books, and He was particularly before the public eye when he was the Comte de St. Germain, and earlier still when he was both Roger Bacon and later, Francis Bacon. It is interesting to note that as the Master R. takes hold, on the inner planes, of affairs in Europe, His name as Francis Bacon is coming before the public eye in the Bacon-Shakespeare controversy. He is rather a small, spare man, with pointed black beard, and smooth black hair, and does not take as many pupils as do the Masters previously mentioned. He is at present handling the majority of the third ray pupils in the occident in conjunction with the Master Hilarion.

The Master R. is upon the seventh Ray, that of Ceremonial Magic or Order, and He works largely through esoteric ritual and ceremonial, being vitally interested in the effects, hitherto unrecognized, of the ceremonial of the Freemasons, of the various fraternities and of the Churches everywhere. He is called in the Lodge, usually, "the Count," and in America and Europe acts practically as the general manager for the carrying out of the plans of the executive

²⁹⁸ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 135, Lucis Publishing Company, New York, 1980. "Lately the Master R. has taken the position of Mahachohan." (Dictated in September 1942.)

²⁹⁹ Alice A. Bailey, *Initiation Human and Solar*, p. 46, Lucis Publishing Company, New York, 1967.

council of the Lodge. Certain of the Masters form around the three great Lords an inner group, and meet in council with great frequency." ³⁰⁰

"Two other Masters, specially concerned with the seventh or ceremonial ray, Whose particular work it is to supervise the development of certain activities within the next fifteen years, work under the Master R. Very definitely may the assurance be given here, that prior to the coming of the Christ, adjustments will be made so that at the head of all great organizations will be found either a Master, or an initiate who has taken the third initiation. At the head of certain of the great occult groups, of the Freemasons of the world, and of the various great divisions of the Church, and resident in many of the great nations will be found initiates or Masters." ³⁰¹

"Lately the Master R. has taken the position of the *Mahachohan*, and that achievement has carried the entering force down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers." ³⁰²

"When, for instance, the Master R. assumed the task of *Mahachohan* or Lord of Civilisation, His Ashram was shifted from the seventh Ray of Ceremonial Order to the third Ray of Active Intelligence; the majority of those who have taken the second and the third initiations were transferred with Him under what might be called a "special dispensation"; the rest of the members of His Ashram remained for tuition and training in service under that Master Who took His place as the central point of the seventh ray Ashram." ³⁰³
"... Master R., in whose hands lies the rehabilitation of Europe..." ³⁰⁴

"The Master R., as the Lord of Civilization, - is also closely involved: He is also, and this is of major importance, Regent of Europe." ³⁰⁵

"This Ashram, related to the Buddha, will be specifically under the close supervision of the Christ, and also of the Lord of Civilization—at this time the Master R. They are the only two Members of the Hierarchy able to register the divine Purpose (in regard to its immediate objectives) in such a manner that the entire Hierarchy can be informed and can then work unitedly and intelligently at its implementation." ³⁰⁶

"We now come to a consideration of the vast Ashram controlled by the Master R. He is the Lord of Civilization and His is the task of bringing in the new civilization for which all men wait. It is a third ray Ashram, and therefore enfolds within its ring-pass-not all the Ashrams to be found upon the third Ray of Active Intelligence, upon the fifth Ray of Concrete Science and upon the seventh Ray of Ceremonial Order. All these Ashrams are working under the general direction of the Master R. He works primarily through the Masters of these three types of ray energy. He Himself at this time is occupied with seventh ray energy, which is the order-producing energy upon our planet. This is the Ray of Ceremonial Order, and through the activity of its energy, when correctly directed and used, a right rhythm is being imposed upon all aspects of human living." ³⁰⁷

We will say little about Master R., since he is currently the leader and the main force behind the union of Europe, a phase which is not yet completed. We will not say, therefore, who he is, but let us remember that we owe the formation of the European Union to a single person who, in the space of 25 years, set by himself, both theoretically and practically, the

³⁰⁰ Alice A. Bailey, *Initiation Human and Solar*, p. 59, Lucis Publishing Company, New York, 1967.

³⁰¹ Alice A. Bailey, *Initiation Human and Solar*, p. 61, Lucis Publishing Company, New York, 1967.

³⁰² Alice Bailey, *The Discipleship in the New Age Vol. II*, p. 135, Lucis Publishing Company, New York, 1980.

³⁰³ Alice Bailey, *The Discipleship in the New Age Vol. II*, p. 383, Lucis Publishing Company, New York, 1980.

³⁰⁴ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 593, Lucis Publishing Company, New York, 1980.

³⁰⁵ Alice Bailey, *The Discipleship in the New Era Vol. II*, p. 596, Lucis Publishing Company, New York, 1980.

³⁰⁶ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 541, Lucis Publishing Company, New York, 1981.

³⁰⁷ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 667, Lucis Publishing Company, New York, 1981.

conditions for the internal wars that had always torn Europe to come to an end. He is Count Coudenhove-Kalergi (1894-1972) from a Bohemian Jewish family, founder of the Pan-European Union theorized in his book *Pan-Europa* of 1923 and financed by the banker Max Warburg, then adopted in its final phase by Churchill. It culminates with the Congress of Europe in The Hague, 7-11 May 1948 (*Wesak*), but officially begins with the establishment of the Council of Europe in the Treaty of London on May 5, 1949 (7 days after the *Wesak*). It should be reiterated that the Count had no ambition for power in political terms, but was an idealist who opposed Hitler's exaggerated totalitarian nationalism. The day before Hitler annexed Austria, March 11, 1938, Kalergi narrowly escaped to Switzerland and the day after his escape the offices of Pan-Europe in the Imperial Palace were occupied by the Nazi Chancellor Seyss-Inquart who established his residence there and burned the 40,000 printed volumes of Pan-Europe Editions deposited there, as is testified in the autobiography of Kalergi.³⁰⁸ Count R. stands also for Christian Rosenkreutz. He was born in Tokyo in 1894 and after the '40s ' worked as a university professor of history in New York.

Is he the man of H.P.B.'s Prophecy on the coming terror? "Count St. Germain was certainly the greatest Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur* which will affect all Europe when it comes, and not one country alone."³⁰⁹



Count Coudenhove-Kalergi

Let's talk about the previous incarnation of Master R., the one for which he is called "The Count". R. stands for Rákóczy or Saint-Germain. His real biography was written in detail by Jean Overton Fuller in her book "*The Comte de Saint-Germain, Last Scion of the House of Rákóczy*" and it is to this text that we refer those who want to know more about his life and works. Another valuable and truthful book is: "*The Count of Saint-Germain*" by Isabel Cooper-Oakley. Here we add, briefly, some information about his birth and early education, almost always kept secret, mostly because of the prejudice of public opinion and the social aversion of the world towards those born out of wedlock. At the end of his life he himself revealed his real surname, Rákóczy, to Prince Carl of Hesse-Cassel.³¹⁰

Meeting. June 1693. Florence, Palazzo Portinari Salviati, seventeen-year-old Francis II Rákóczy, future Regent of Hungary and Prince of Transylvania, had just arrived in Italy from Vienna on a four-month pleasure trip as a guest of the Medici family. On January 9, 1689, Prince Ferdinand Maria Medici (1663-1713) had married Princess Violante Beatrice of Bavaria (1673-1731), a Wittelsbach, related to all the royal families of Europe, who had left Munich at

³⁰⁸ Coudenhove-Kalergi, *An Idea Conquers the World*, pref. by W. Churchill, p. 212, Roy Publishers, N. Y. 1954.

³⁰⁹ H. P. Blavatsky, *The Theosophical Glossary*, p. 309, St. Germain, Theos. Publ. Soc., London, 1892.

³¹⁰ Jean Overton Fuller, *The Comte de Saint-Germain*, p. 280, East-West Publications, London, 1988.

fifteen to marry a man she had never seen. She was beautiful, educated and had a wonderful character. The marriage was never consummated because Ferdinand Medici was only interested in the boys or pages who frequented the Pitti Palace. Francis II Rákóczy was generally considered to be a chaste young man, but later on confessed, since he was very religious, "You alone Lord know my turpitude," referring to his affair with Violante.

Attraction. There was a spark between Violante, neglected for five years by her husband, who had contracted syphilis during a pre-wedding party in Venice, and the young seventeen-year-old Francis. The following spring a son was born, illegitimate yet unique in virtue, and was adopted, raised and protected by the Medicis. The mother reputation was never affected by any revelations of her son, and this is one of the reasons that led to his being considered immortal. Moreover, he looked very much like his father, to the point that upon meeting him, the composer and organist Rameau mistook him for his father and believed he had found him unchanged from their first meeting, fifty years earlier. But the Count of Saint-Germain, unwilling to reveal the misunderstanding so as not to defame his mother, let people believe he was his father.

Karma. The fate of his previous life was repeated: he was Francis Bacon, the natural child of Elizabeth I of England, the Imperial Virgin,³¹¹ and Robert Dudley, her childhood friend. The latter was appointed bodyguard of the Queen and they had adjoining rooms so that he could always have access to her room and person. He was a knight of the Order of the Garter and the Queen's messenger to John Dee, an occultist who had great influence both on the sovereign and on the events of the time, and who was their science teacher. He later became Earl of Leicester.³¹² In April 1559 the Spanish ambassador De Feria wrote to his King, "Her Majesty visits him in his chamber day and night. People speak of this relationship so freely as to go so far as to say that his wife has a sinus disease and the Queen is just waiting for his wife to die to marry Lord Robert."³¹³ The queen helped her son Francis, whom she had entrusted to the keeper of the seals, Sir Nicholas Bacon and his wife, by providing him with dwellings that were always close to her, but not too much, so as not to cause a scandal. On the other hand, if, at that time, children born out of wedlock were more than those born within, this was also due to the fact that birth control methods were not widespread as they are today. Here are his words:

"I am named in the world not what my style should be according to birth, nor what it rightfully should be according to our law, which giveth the first born of the Royal House... the title of Prince of Wales. My name is Tidder (i.e., Tudor), yet men speak of me as Bacon, even

³¹¹ Frances A. Yates, *Astraea*, Routledge & Kegan Paul, London, 1975. The whole chapter *Queen Elisabeth as Astraea*, in particular: "The virginity of the queen was used as a powerful political weapon through her reign. Many foreign potentates hoped to win her hand. She coquetted with them, played them off against one another, and never married." page 86. This myth became so famous that, as anyone familiar with American history knows, the name of the state of Virginia in America was dedicated expressly to Elizabeth.

It should be noted that in 1583, while in Oxford, the initiate Giordano Bruno admired and praised Elizabeth, while mistreating the nitpicking British: "Cicada: Therefore certain pedants of our times are wrong... and then in fact they are nothing but worms, who do not know how to do anything good, but are born only to gnaw, soil and shit the studies and labors of others; and not being able to make themselves famous by their own virtue and wit, they try to put themselves ahead or rightly or wrongly, by others' vice and error." Giordano Bruno, *De gli eroici furori*, Einaudi, Turin, p. 27.

In 1604, the Archbishop of Canterbury, George Abbot, who was present at Bruno's lectures at Oxford in 1583 wrote: "When that Italian Diddapper [...] undertooke among many other matters, to set on foote the opinion of Copernicus, that the earth did goe round and the heavens did stand still; whereas in truth was his owne head which did run round and his braine that did not stand stil." France A. Yates *Giordano Bruno and the Hermetic Tradition*, Routledge and Kegan Paul, London, 1964, p. 208.

³¹² Peter Dawkins, *Dedication to the Light. The Love Affair of Elizabeth I and Leicester*, p. 37. The Francis Bacon Research Trust Series I, Volume 3, 1984.

³¹³ Jean Overton Fuller, *Sir Francis Bacon, A Biography*, Chap. 3 Elizabeth and Leicester, p. 33, George Mann Books, Maidstone, 1994, p. 384. Notes 2. Calendar of State Papers, Spanish, 1558-67, pp. 174-76.

those who knew my Royal Mother and her lawful marriage with the Earl of Leicester, a suitable time prior to my birth..." ³¹⁴

But let us get back to the degenerating Medici's. The brother of Cosimo III de' Medici's, brother Cardinal Francesco Maria, is remembered for his dissolute life and also his father, Grand Duke Ferdinando II de' Medici, was abandoned by his wife, Vittoria Della Rovere, after being discovered in intimacy with a page of the court. In England too, behind the symbols of chastity, such as the pearl, the sieve or the ermine, a different reality was hidden. Despite the atrocity of religious wars with their countless deaths, life always took its revenge, becoming the only irrepressible thing, rising with greater strength, like a lifeline. There are no bastards in the eyes of God but only human beings. If anything, unfortunate are the legitimate children born and raised without love within false marriages, celebrated out of economic and political reasons.

Escape. Extinction was threatening the Medici family due to their lack of heirs and by 1701 the Church and the European potentates were hoping to seize their artistic and financial treasures. The Church meant to put the noose around the family's neck of and since a possible successor could prove a nuisance, in order to save her son's life, the deeply Catholic Violante was forced, to part from him temporarily.

The situation of the Medici's confirmed Master R. words reported by *Madame de Genlis*, a harp player, in her memory written in 1812. She had met him in Passy, west of Paris, in 1759, when she was 13 years old, at the very rich Monsieur de *La Pouplinière*'s. The latter was a patron of musicians in whose house they played Italian arias together for six months in a row. She was charmed by his black eyes and, given her youth, she was not immune to all the inaccurate rumors about him, and praised him extensively. Not only hadn't she ever heard him say anything bizarre, but the Count had such a grave and respectable air that it prevented her and her mother from asking personal questions. But in the end De Genlis goes on... "My mother asked him... whether it was true that his homeland was Germany. He shook his head mysteriously and sighed deeply: 'All I can tell you,' he replied, 'is that when I was seven years old there was a price on my head and that I wandered in the thick of the forests with my bodyguard.' These words made me shudder, for I did not doubt the sincerity of such a great revelation. "The day before my escape," Saint-Germain continued, "My mother, whom I might perhaps never see again, tied her portrait to my arm." 'My God!' I exclaimed. Saint Germain looked at me and was touched, seeing me teary eyed. 'I will show it to you,' he said, and rolling up his sleeve, detached a bracelet with an enamel miniature representing a very beautiful woman's face. I looked at it with great emotion. Saint-Germain went no further, and changed the subject." ³¹⁵

His swan-necked mother, a portrait of whom I am including, was born on January 23, 1673 to Ferdinand Maria Wittelsbach, Duke of Bavaria and Enrica Adelaide of Savoy, a descendant of the French branch of the Bourbons. That is why once, replying to Princess Amalia, sister of King Frederick II of Prussia, who had impertinently asked what country he was from, he had said, "I am, Madame, from a country which has never had men of foreign origin as sovereigns " ³¹⁶

The only family in Europe that met such condition was the Wittelsbach family, which dated back to Otto I in 1180. Their male line ruled the Palatinate, Bavaria and Zweibrücken and continued uninterrupted until 1918. In addition to Bavarian, Saint-Germain's mother spoke Italian, French, Turkish and Spanish. She loved, financed and excelled in all the arts, especially playing the lute. Her only son was moved every time he mentioned her, as he adored her, which is why he had changed the subject with De Genlis.

³¹⁴ Peter Dawkins, *Dedication to the Light. The Love Affair of Elizabeth I and Leicester*, p. 59. The Francis Bacon Research Trust Series I, Volume 3, 1984.

³¹⁵ Mad. de Genlis, *Mémoires inédites pour servir à l'Histoire des XVIII et XIX siècles*, vol. I p. 90, Paris, 1825.

³¹⁶ Dieudonné Thiébault, *Souvenirs de vingt ans de séjour a Berlin. Tome 2*, p. 301.



Bartolomeo Mancini 1690. Violante Beatrice of Bavaria-Medici at age 17, mother of Saint-Germain and later Grand Princess of Tuscany. She was a Wittelsbach.

The memory that De Genlis mentioned a little later is very important: passing by Siena about 15 years after their meeting, she discovered that Saint-Germain lived in that city and that he did not look any older than fifty. It was 1773 and he was in Italy.

Ferdinando Maria de' Medici, his mother's husband, was a great patron of the arts and music and it was for him that Bartolomeo Cristofori invented the oval spinet, the spinet and the fortepiano, the forerunner of the piano. Alessandro and Domenico Scarlatti, Benedetto Marcello, Händel, Vivaldi, and Albinoni all composed and played for him. He had a theatre built in Pratolino, later known as Villa Demidoff. In his Villa in Poggio a Caiano he had a collection of 200 paintings including those of Leonardo da Vinci, Raphael, Dürer, Rubens, and so on.

It should be remembered that, in 1713, his mother Violante, who had recently become a widow, inherited Villa Lappoggi, south of Florence, with a marvelous Italian-style garden accessed by two magnificent stairways. As a passionate musician who played the lute, she sang and was interested in theater and poetry. She invited artists and men of letters to the villa and collected valuable paintings.

In 1717 she became governor of Siena and it is between this city, that has one of the oldest universities in the world, Villa Lappoggi south of Florence, where his mother often returned, and Venice, that the musical, intellectual and artistic preparation of the young Saint-Germain continued. Here is where the Master R. spent his youth, mysterious until today.



Villa Lappoggi

Certainly, the enormous financial resources of his mother allowed him to support himself and to be, since his youth, a citizen of the world. In Paris, King Louis XV of Bourbon, who did not accept to entertain himself with people below a certain rank of nobility, not only received him personally but did not tolerate that they speak ill of him. Moreover, as testified by Gleichen, a baron, collaborator of the Duke of Choiseul, Minister of Foreign Affairs of France, the king received him alone, even if, having been stabbed a year before, he did not go anywhere if not surrounded by guards.³¹⁷

Besides expressing himself perfectly in all European languages,³¹⁸ Greek and Latin, he spoke Sanskrit, Chinese and Arabic. Scholars and linguists were enchanted by him and sought his company. He went to India twice, the last time with Colonel Clive in July 1755: there he learned the art of buying and treating diamonds, which he wore and gave away with *nonchalance* because he paid for them at very low prices. He renewed karmic relations from when he was the great magician *Padmasambhava* in Tibet and prophesied that he would retire to the Himalayas towards the end of the century. He was a vegetarian and in order not to be noticed, since for others it was an ostentatious display of eccentricity, he gave up eating in public. Nevertheless, he advised many ladies on such a healthy diet, of beauty and long-life which, by virtue of his influence they adopted. The wife of his worst opponent in politics, the Duke of Choiseul, who opposed with all his strength his project to end the famous seven years war, adopted this diet for life, opposing to the veto of her husband who tried to forbid her to practice it.

He immediately showed the King his talents by solving the famous case of the disappearance of the rich astronomer and alchemist Master Dumas, which the King himself had learned about from the Marquis of Villaray when he was a boy. The ninety-year-old Dumas had told his wife that he would be late coming down from the room where he went to observe the stars and when together with his son, she went to check why the man did not come down, she saw that the room was empty and the police could not explain the disappearance of the old man. They probed the walls and brought in architects and masons but the enigma remained. Suspicions centered on family members who later died, but decades later the mystery remained unsolved. The King thought he would ask his friend if he could tell him what had happened and he agreed.

Saint-Germain used psychometry. He had a test tube used by Dumas brought to him and placed it on his forehead, then concentrated on reviewing the last hours of the vanished man. Shortly afterwards he issued his response: "Your Majesty, the investigators did not know how to do their job. Next to the front door the floor tiles are movable and lead to a descending staircase that leads, after a small ascent, to a narrow room where Dumas had retired. At the exhaustion of his strength, he drank a powerful narcotic and never woke up again." The king ordered the police to do further research that corroborated the story of Saint-Germain. The room was found, with the corpse lying on the ground next to a cup of agate and a glass bottle that still contained a few drops that, analyzed, turned out to be opium.

Let us now point out some special abilities of this genius who seemed born to help everyone. No one spoke as many languages without inflections as he did, including ancient ones such as Sanskrit. He always predicted the future with accuracy, he cured dozens of people who had serious diseases, such as syphilis in the case of Count Von der Lippe Biesterfeld and his lover and also some cases of poisoning. He turned coins into gold in the presence of

³¹⁷ *Souvenirs de Charles Henri Baron de Gleichen*, pp. 129-130, Paris, 1868.

³¹⁸ *Souvenirs de Charles Henri Baron de Gleichen*, p. 128, Paris, 1868.

eyewitnesses. He loved to shock by saying he dominated nature and he always succeeded in doing so, even in the opinion of Casanova who usually knew how to be very critical.

An example among the many that showed the vices but also the goodness of the King of France. Miss Palois, 15 years old, was to marry a certain Viscount and in order to give her a dowry her father sent her to the Deer Park where the girls at the disposal of Louis XV were staying. The girl, though, had no intention to offer herself to the king and rather than give in she wrote him a letter to tell him she would commit suicide. The King, saddened, sent a messenger to tell her that he would renounce her, but he arrived late when the girl had already poisoned herself and lay lifeless. Distressed, the King urgently called Saint-Germain, begging him to do everything in his power to save her. In the presence of the court doctor, he went to the girl's bedside, examined her carefully, then drew a circle on her head and poured some green liquid into her mouth. The body suddenly arched and then collapsed inert. A doctor nearby exclaimed, "You have killed her!" to which the thaumaturge left and replied, "On the contrary, I have cured her. A few hours later, the young lady left the park with five hundred thousand liras, which constituted the King's honorable fine."³¹⁹

He was able to read into people's hearts because he had second sight, He himself affirmed that he never had a love affair and testified it with his life: no one, not even his enemies have ever been able to attribute him relationships of any kind. He was very rich and generous and had great bankers among his friends. He could play the violin like Paganini, he was a physician, poet, chemist, alchemist, a discoverer of new methods to dye silks and to tan hides, a connoisseur and an owner of many diamonds, a painter, composer, writer of comedies, a tireless traveler in distant countries such as Russia, Mexico, China and India, a connoisseur and an owner of many works of art, including Murillo's Holy Family, paintings by Rubens, Velasquez, Tintoretto and Raphael, which he showed to many important collectors such as, for example, the Count of Cobenzl. He created new ways of making oil paints, in particular an ultramarine blue that had nothing to envy that obtained from lapis lazuli.

He had the extravagance to change his name often, as he did not like to be disturbed, and to spread the theory of reincarnation by talking about historical events which occurred during his former lives, remembering them as facts lived in person. He was kind and discreet and also a charming storyteller who managed to make friends with women. Saint-Germain gave them advice, recipes for beauty and longevity without sparing himself. He loved to tell them about the adventures of his exotic travels and gave advice on how to apply pearls, jewelry and match colors in an unsurpassed way. He had the esteem, benevolence and protection of many princes, counts and marquises. He was famous for the gems he wore and because he knew how to remove flaws and stains from them. He did this for Louis XV and for many of his friends. Where did he acquire all this experience?

Let's now talk about diamonds and minerals, one of the main interests of a Master of the seventh ray such as Rákocsy. On March 10, 1740 in the "*Inventory of the Jewels of the State of Tuscany*" Anna Maria dei Medici stated that in about three centuries the Medici had collected a cool 3.900 diamonds, both large and small. Cosimo III, who was passionate about diamonds, even had a workshop with experts, one of the few in Europe, for the cutting of diamonds, a new Italian invention capable of exalting their sparkle. In ancient times, in India, carat, color and polish were deemed more important than brilliance. In 1615 the famous 137 carat, almond cut Medici diamond called "*Fiorentino*" held the record of being one of the largest diamonds in

³¹⁹ J. Peuchet, *Mémoires tirées des Archives de la Police*.

Europe. Already by the end of the 17 century, the Venetian Peruzzi invented the brilliant cut with 57 facets that exalted the light, and the first brilliant-cut blue diamond was the 35 carat Wittelsbach.

Gian Gastone, last of the Medici and affectionate guardian of Saint-Germain, died in 1737 after a long illness, and certainly put at the disposal of the young nephew all the experience accumulated over the years by the family and Cosimo III who had died in 1723. From that date the long Austrian domination of Tuscany began, and it would end in the following century thanks to the intervention of Garibaldi. Following this loss, Saint-Germain, who had lost his mother Violante in 1731 and his natural father Francesco Rákócsy in 1735, being now devoid of intimate affections, left for India, where he stayed from 1737 until 1742. He made friends with the Shah of Persia, Nadir Shah ³²⁰ and with Nizām-al-Mulk Aṣaf Jāh 1st, administrator of the Golconda diamond mine near Hyderabad, at that time the largest in the world. The Count, a pure being, (lotus-born or *padma-sambhāva*) returned from his first trip to India as messenger of the Great White Brotherhood with a specific mission: to bring peace back to Europe and make it more spiritual.

They didn't listen to him and since the Masters do not impose anything, the karmic result was the prolongation of the 7 years' war, the worsening of the conflicts and the French Revolution with its horrible crimes. His action was carried out in the best of ways, but due to the ineptitude of men and the betrayal of King Louis XV, who had sent him to The Hague in secret to conclude the peace with England, but then stopped supporting him, his mission ended in complete failure.

"A French nobleman said one day to Saint-Germain, "I can't explain the absurdities that circulate about you!" Saint Germain replied, 'You would not find it difficult to understand my absurdities, if you gave them the attention that you give to your own, if you read my writings with the same commitment that you devote to the list of guests at court dances. The trouble is that the formation of a minuet matters to you more than the salvation of the planet.' " ³²¹

"It is very useful to observe the conduct of those to whom relief was given. Those who rejected St. Germain had a bad fate. Aid rejected turns into a most painful burden - that is the law." ³²²

As Bruno von Hellen, the Prussian *chargé d'affaires* at The Hague, reported on January 8, 1760 in a letter addressed to the King of Prussia Frederick II: "the Count has an important role at Versailles because he is intimate with King Louis XV and the Marchioness de Pompadour and all the ministers court him, not only because he is protected by the King but because the latter asks for and accepts his advice". ³²³

Overview of the context in which Saint-Germain's most important economic and peace brokering action was taking place in January 1760.

We are in the midst of the 7-year war (1756-1763). Europe has been ravaged by fratricidal wars for 150 years. The Thirty Years War between Catholics and Protestants, which began in 1618, caused 12 million deaths, which for that era was an enormity. It was followed by the Franco-Spanish war of 1635-1659, then three other wars of succession including the Austrian one which lasted from 1740 to 1748 and, after the brief peace of Aachen, in 1756 the seven years war began, caused by the colonial rivalry between England and Prussia, fought against France and Austria, that is between Protestant and Catholic countries.

³²⁰ Isabel Cooper-Oakley, *Il Conte di Saint-Germain*, p. 33, Edizioni Synthesis, Pinasca, 2008.

³²¹ *Agni Yoga* sutra 451, Agni Yoga Society, New York, 1997.

³²² *Fire World, III*, sutra 449, Agni Yoga Society, New York, 1980.

³²³ Merseburg, *Central Archives, Dispatches von Hellen*, Vol. XIV. F. 39 E.

Few people know it, but France was bleeding economically and on the verge of bankruptcy as it paid five percent interest to the Pâris brothers, court bankers who, by providing supplies and weapons, wanted the war to continue. "We are dependent on Jean Pâris de Montmartel, dispense with this man, and bankruptcy will follow." Said Cardinal Abbot De Bernis, French foreign minister, a man of his, in 1758. This family of bankers had no qualms, not only did they want war, but they had also become wealthy with the Angola company that ran the slave trade between Africa and America. Saxon Count Kauderback, the King of Poland's representative in The Hague, wrote on March 14, 1760 sarcastically referring to them, "Perish France, as long as they can earn 8 million!" ³²⁴

In addition to the Abbot, Jean Pâris also presented Madame de Pompadour at court: she was his goddaughter and the daughter of one of his employees, and had great influence over the King; and, moreover, the Duke of Choiseul who became Minister of Foreign Affairs in 1758, after the resignation of the Abbot and would continue opposing to every peace attempt the King proposed.

A letter, delivered by a Scotsman named Crammont, sent by the English Prime Minister the Duke of Newcastle and Lord Granville, who enjoyed King George II's trust and which suggested the possibility of a separate peace between England and France, fell into the hands of the King's favorite. The Marquise de Pompadour told Saint-Germain to show it to Choiseul, an idea he did not like, but to which he ultimately agreed. The outcome was that Choiseul rejected the letter, asserting that France could continue the war for five years more. To which the Count replied "What? Who do you think you are talking to? You will not last even a year without ruining yourselves."

In February 1760, King Louis XV sent him to Holland on a secret assignment that had two purposes and the Count agreed, out of pure friendship, as he was not a French subject. Since France was on the brink of insolvency, his first purpose was to defer a substantial loan ³²⁵ provided by the bankers Thomas and Adrian Hope of Amsterdam, directors of the East-India Company, which would establish, in the following twenty years, the most important European bank. Saint-Germain, who was acquainted with them, having a reputation not only for wealth but also for honesty, stayed in their house in Amsterdam. In addition, according to some rumors, he was negotiating a loan of thirty million in favor of France with rich Portuguese Jews from The Hague. His second purpose was to negotiate on behalf of the King of France, but unbeknown to the Duke of Choiseul, Minister of Foreign Affairs and a man of Pâris, the peace that Louis himself; Minister of War Marshal de Belle-Isle; the Marquise de Pompadour and the English themselves, namely King George II, the Duke of Newcastle and Lord Granville all desired. In England William Pitt the Elder, Minister of Foreign Affairs who, until then, had hindered them because he wanted to win the war, was deeply hated by the king, and had no chance of success.

Saint-Germain arrived in The Hague on March 5, 1760 and Count Willem Bentinck van Rhoon, a diplomat residing there whose father had been a friend of King William III of England and who was then regent of the twelve-year-old Prince of Orange-Nassau, William V of Holland, wanted to meet him. Another regent, until the Prince came of age, was Prince Louis of Brunswick. General Sir Joseph Yorke, English ambassador in The Hague and the French ambassador Count D'Affry, spoke so appraisingly of Saint-Germain to Bentinck, that he did not want to miss the opportunity to talk to him, having learned that he would stay for a few days in his city.

³²⁴ *Letter to Earl Wickerbath*. Public Record Office, State Papers, London.

³²⁵ Paris, *Ministry of Foreign Affairs, Holland, 503, folio 158*.

In the diaries ³²⁶ of this practical statesman we have the portrait of the solidity and the rare ability of Saint-Germain to know how to judge people and situations beyond appearances. A true political observer, informed at the highest levels on national and international affairs, he judged the various personalities by how he had personally known them. He dealt with problems from an economic point of view and apparently knew more than anyone else, a reason why he enjoyed the trust of several kings. He attributed France's problems to an imbalance in spending. Too much money on a war that could not be won, and too many expenses for Versailles, compared to the misery of the countryside and the landowners (overburdened by taxes to finance said war and unable to improve the crops that they stopped taking care of, at the expense of the peasants, who were in misery) and a growing distrust of the people towards the rich welalthier classes.

Saint-Germain completely confided in Bentick, particularly direct and precise in his description of the character of many personalities, praising the figure of Frederick II of Prussia and criticizing the French choice to ally themselves with the Hapsburgs of Austria. The seriousness, ease and sincerity with which he answered the questions he was asked; the new perspectives and the alternative possibilities he was offering, compared to the false news that used to be reported in the past; the affirmation that peace (desired by many) was within reach, won him the sympathy of Bentinck, who was so much in favor of peace that he invited him, together with the ladies with whom he had come from Amsterdam, that is the wife of the mayor of Amsterdam, Madame Hasselaar and Madame Geelvink, to the court ball on the occasion of the Prince's 12 birthday.

Speaking in mid-March with the English General Yorke, Saint-Germain assured that France was willing to surrender Canada, Guadeloupe in the Antilles and Dunkirk, while Yorke reassured him that Menorca could be surrendered, so the negotiations took a turn for the better. Then everything fell apart when Choiseul, secretly spying on Marquise of Pompadours mail, that Saint-Germain's maneuver. Choiseul hindered him by issuing an arrest warrant against him and King Louis XV, at that point, did not defend him: instead of stripping the Minister of Foreign Affairs of his authority, he said that he was only an envoy, thus behaving like a coward. Thanks to his friend Bentick, Saint Germain was warned in time and managed to flee to England, but the possibility of peace vanished. Nevertheless, someone just afterwards dared to affirm that Saint-Germain had caused the French revolution, while he had been the only one to predict it and attempt to avoid it!

The main goal had escaped forever, but other minor benevolent actions were implemented, since the compassionate action of the Masters is unceasing. In 1762 Saint Germain was invited to St. Petersburg, Russia, by Count Pierre Rotari and then introduced by Grégor Orloff to Tsarina Catherine II, whom he encouraged to rebel against the idiotic and sadistic power of Tsar Peter III. In her diaries, she wrote about her husband, "Nature made him miserly, smallpox made him shy, and his degraded customs made him disgusting." Peter loved war and the Prussians and had "corporal's mania," that is, an inordinate passion for military uniforms, gilded insignia, spectacular parades, and discipline. Peter detested Russians and preferred to surround himself with Germans.

Count Alexis Orloff, Grégor's brother, met Rákoczy a few years later in Russia and said of him, "Here is the man who played such an important role in our revolution." He had conjured for the tsarina, with a magic mirror, the shadow of Peter the Great, whom she so admired, and who had encouraged her to rebel. At that time Saint-Germain wore the uniform of a Russian general and called himself Soltikoff. HPB mentions this. ³²⁷

³²⁶ *Bentinck Diaries*, The Hague Koninklijk Huisarchiv.

³²⁷ H. P. Blavatsky, *Collected Writings Vol. III*, p. 127, Theosophical Publishing House, Wheaton, 1982.

Voltaire, king of the skeptics, aptly portrayed the Count of Saint-Germain in a letter to Frederick II of Prussia in which he called him "a man who never dies, and who knows everything".

A vital lesson should be learned from these past events, as there is nothing new under the sun. President Eisenhower said, "I hate war, as a soldier who knows its brutality, futility and stupidity." In his farewell address to the nation on January, 17 1961 he stated, "We must guard against the acquisition of influences that give no guarantees, whether sought or unsought, wielded by the *military-industrial complex*. The potential for the disastrous rise of misplaced powers which override their seat and prerogatives exists now and will persist into the future. We must never allow the weight of this combination of powers to endanger our democratic freedoms or processes. We must not assume that any right is given for guaranteed. Only a people of alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals so that both security and liberty may prosper together. "

Of course, among the military, the bankers and the weapons manufacturers there is always a minority lobbying, out of self-interest so that we end up shooting each other of on this small planet, now made thanks to the ease of communication and comparable to an airplane flying in space. However, this, in the current times, as opposed to in the past, will cause its inevitable fall.

In 2021, a digitally controlled machine gun was invented in the US that fires one million rounds per minute, while according to a recent estimate 40 million Americans live in poverty. China has ever increasing military ambitions. In fact they rearming and building Mach 5 supersonic missiles whose gliding re-entry trajectory eludes anti-missile systems, instead of investing their growing earnings in decent housing for the people. All over the world, games, movies, TV, military parades, only glorify violence. Preemptive conflicts are becoming the rule and wars are no longer fought between soldiers, and a defenseless population pays the price. Children must be protected from every scene and idea of violence if we are to survive.

The insane are perhaps also today, as at the time of Saint-Germain, outside the asylum, but this time humanity is not only risking a revolution but complete extinction! Gore Vidal in his 2002 book states that only the U.S., since the end of World War II, have participated in nearly two hundred conflicts! ³²⁸ Peace champions like *Hammar skjöld*, *Luther King* and the great *Olof Palme* were assassinated with impunity, while under dictatorship they are simply made to disappear. *Julian Assange*, who revealed unprecedented filth, is now facing criminal charges and being an impartial war reporter nowadays equates with suicide, since has now become fashionable to shoot independent journalists who want to photograph the reality behind the propaganda.

According to the German Observatory and the website *hiik.de*, an average of 10 major wars are fought around the world every year, along with hundreds of smaller conflicts. From 1945 until the beginning of 2022, wars have multiplied to almost a thousand. When will we stop playing Russian roulette? Only an aware world population that is determined to survive can stop this havoc of suffering, wasted resources and human lives. Compared to this emergency, global warming and Covid are real trifles. The war arsenal is increasesing by the day. Nowadays,, educating for a peaceful coexistence and tolerance has become paramount for our own survival.

³²⁸ Gore Vidal, *Perpetual War for perpetual Peace*, pp. 22-41. Clairview Books, Forest Row, 2002.

Those who poison the minds of humanity today or aggressively instill ideas of struggle against their own species should be stopped and placed in asylums. We have been practising a true economic cannibalism in Africa, such as to make our native brothers flee. Continuing in this way, (as Asimov predicted ³²⁹ in 1975), we will have only thirty years ahead. The date is now exceed by 16 years but we will not have much longer, because with such ideas we will end up like the Easter Islanders. This is so evident that we do not need Saint-Germain to anticipate it.

Will we be up to the task ahead? Will the instinct of unity and self-preservation prevail? If not, the next great war, which, as many think, will start from space and laser satellites, as predicted by Einstein, will not see winners, but only a few surviving monkeys. Can it be wise to entrust the survival of the human race to artificial intelligence? When missiles rain down on our heads it will be too late to curse the space economy. Is it intelligent to fill the space or even only the low orbits of our planet with hundreds of thousands of satellites to acquire privileged military positions, and economic power?

The human mind is still driven by childish impulses that make us inevitably run toward self-destruction.

"Second in space means second in everything." said Lyndon B. Johnson in January 1958 at the dawn of the space challenge with Moscow, but since all want to be hegemonic, it will only end up with us all being losers.

Some say we need to go to Mars, but perhaps the real purpose is to justify and incentivize large investments to create new power dynamics. We are at the all against all and the United Nations are struggling.

A space to wage war in was not what the Russian schoolmaster Konstantin E. Tsiolkovsky 1857-1935, (much read by Von Braun), saw. He is the scientist who inspired the Soviet cosmonautical program and the enthusiasm for space exploration with a text written in 1903.

His philosophy of the cosmos (order, a term coined by Pythagoras given its prominent feature) was based on a holistic and unitary vision that presupposed the idea of active evolution. He said "The success of science is determined by the degree to which unity is achieved" and also "What would be the point of the universe if it were not filled with organic, intelligent, sentient worlds?" ³³⁰ You want to recognize a genius? Just read these lines of his from 1895: "The technology of the future will give the possibility to overcome the earth's gravitation and to travel throughout the solar system." ³³¹ And I would add, if we don't destroy each other first and make it through the watershed of 2025.



Konstantin Tsiolkovsky 1857-1935, self-taught engineer, father of astronautics.

"Thinking is the most arduous work there is, and that is probably why so few devote themselves to it."

Henry Ford (1863-1947)

³²⁹ Asimov, *Science Past, Science Future*, p. 352 Doubleday, New York, 1975.

³³⁰ K. E. Ciolkovsky, *Dreams on Earth and Sky*, Tula 1986, Prioksoie.

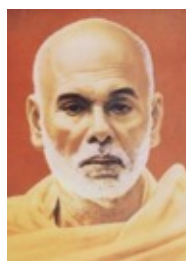
³³¹ K. E. Ciolkovsky, *Dreams on Earth and Sky*, p. 271, Tula 1986, Prioksoie.

21. Master Jupiter, the Rishi of the Nilgiri Mountains

"Master Jupiter Who is also the Regent of India, is looked up to by all the Lodge of Masters as the oldest among Them. He dwells in the Nilgherry Hills in Southern India,... In his hands are the reins of the government of India, including a large part of the Northern frontier".³³²

"*Agastya*. The name of a great Rishi, much revered in Southern India; the reputed author of hymns in the Rig Veda, and a great hero in the *Râmâyana*. In Tamil literature he is credited with having been the first instructor of the Dravidians in science, religion and philosophy. It is also the name of the star Canopus." ³³³ (The second brightest star.)

H.P. Blavatsky's Diary of Oct. 22 1878 "Narayan ³³⁴ left watch - and in came Sahib. (M.)" ³³⁵



Narayana Guru (August 20, 1856-September 20, 1928)

The educational center or *Gurukula* (guru's family) stands in Fernhill, Outy, **Nilgiri**.

The contribution made by Sree Narayana Guru to eradicate the social evil called caste system, was immense and brought back self-respect among the low caste people. He challenged the monopoly that priests had over temples and their exclusive divine right to officiate, creating a system of parallel places of worship. He trained and appointed low-caste people as priests. He founded the first such temple in Kerala in 1888. On the wall of the temple was written, "Here is a model home, where men live as brothers, without caste prejudice or the resentment of religious differences."

Near the temple of Aruvippuram, the Guru had written, "Free from the dividing walls of caste and race, or the hatred of rival faith, we all live here in brotherhood."

The poet Tagore on November 22, 1922 went to visit *Narayana Guru* in his Ashram of Sivagiri Mutt in Varkala, south of the Nilgiri Mountains.



Tagore and Narayana Guru

³³² Alice Bailey, *Initiation, Human and Solar* p. 54, Lucis Publishing Company, New York, 1967.

³³³ H. P. Blavatsky, *The Theosophical Glossary*, Agatsya, p. 9, The Theosophy Company, Los Angeles, 1973.

³³⁴ H. P. Blavatsky, *Collected Writings, Vol. I*, p. 438, Theosophical Publishing House, Wheaton, 1988.

Note 42 "A brother Adept called by H.P.B. "the Old Gentleman"... This Adept was living near Arcot, not far from Madras, when H.P.B. and Col. Olcott saw him about April 30, 1882. A letter to The Theosophist from him, refuting the accusations of Swâmi Dayânanda Sarasvatî against the Founders, appears in the June, 1882, Supplement, pp. 6-8. It is dated "Tiruvallam Hills, May 17," and signed "One of the Hindu Founders of the Parent Theosophical Society." In Thiluvallam there is a large temple dedicated to Shiva along the Bahuda River.

³³⁵ H. P. Blavatsky, *Collected Writings, Vol. I*, p. 414, Theosophical Publishing House, Wheaton, 1988.

After visiting him he stated: "I have visited several places in the world. During these travels, I have had the good fortune to come in contact with several Saints and Maharishis. But I must frankly admit that I can never come across anyone who was spiritually greater than Swami Sree *Narayana Guru*, nay a person who is on par with him in spiritual attainment. I shall never forget his radiant face illuminated by the self-effulgent light of divine glory and his yogic eyes; whose gaze fixed at a far remote point in the distant horizon." ³³⁶

Opinions about him from others.

Annie Besant: "Guru was Patanjali in Yoga, Shankara in wisdom, Manu in the art of government, Buddha in renunciation, Mohamed in fortitude, and Christ in humility."

Romain Rolland: "Guru was a Jnani of action who had a keen and vivid sense of the people and their social needs. "

Dr. Sir C. P. Ramaswamy Iyer: "Guru has instilled the slogan of universal brotherhood in the hearts of the masses."

Vinoba Bhave: "Guru is regarded as one of the Avatars that have appeared in India in the last 100 years. "

Mahatma Gandhi: "Great privilege in life to have met Sree Narayan Guru. Gandhiji was inspired by the Guru in his movement for the elevation of the Harijan and the removal of Untouchability."

On March 12, 1925, Gandhi met Narayana Guru at the Guru's house in Varkala.



All the yogis of South India are spiritual children of Mahaguru Agastya, author of various hymns in the Rig Veda, or, as H.P.B., of the "Old Gentleman." His pupils in fact are all initiates of high degree and also a number of Masters. ³³⁷

The first to break the barbaric caste system in Kerala was the yogi Ayyaku Swamigal of Thycaud, Thiruvananthapuram, the Narayana Guru. Another was a friend of Narayana, Chattambi Swakikal; yet another, Raman Pillai Asan of Pettah.

Narayana loved every being as himself. A child of one Reality, all were brothers to him. He said, "What is meant by 'that person' or 'this person,' in the world, thought of correctly, is in essence nothing but one primordial Self."

His motto is famous: "One caste, one religion, one God for all mankind. "

³³⁶ Vijayalayam Jayakumar, *Sree Narayana Guru A Critical Study*. Page VI, D.K. Printworld, New Delhi, 1999.

³³⁷ Alice Bailey, *Initiation, Human and Solar*, p. 54, Lucis Publishing Company, New York, 1967.

Narayana Guru did a lot for Gandhi suffice it to say that the first popular *satyagraha* demonstrations were held on his land, and he inspired him with his teachings.

The Nilgiri or Blue Mountains of which H. P. B. spoke so much of, are one of the privileged seats of Rishi *Agatsya* and his wife *Lopamudra*. Another place which the Puranas traditionally attribute to him, is situated on the *Agastyakooda* peak, which lies at the extreme tip of India, in the Kanyakumari region, from which a vast panorama of the Indian ocean can be admired. It is his sacrificial altar, or *yajñaśālā*, where he practices his ascetic sadhana. His final resting place is Thiruvananthapuram, a city on seven hills like Rome.

It is to that peak that Narayana went.

In the *Maruthwamala* area there is a cave known by the name of Pillathadam and it is inside it that Narayana would complete his sadhana and be blessed with Enlightenment. He would stay there for five years. Who were his companions? A cobra and a leopard, who acted as his sentinels at the cave entrance. The leopard would lick his feet and then curl up on them, while the cobra would sometimes run over his body and then coil up by him. When the pangs of hunger became stronger, he had a vision of a yogi with a deformed body who was preparing rice balls with his dirty hands, eating them from a bowl and inviting him to help himself. The taste was better than nectar. The figure then became beautiful and disappeared, blessing him. Then the Swami understood that it was *Muruga* or *Kumara* himself. Sometimes local visitors who addressed him as siddha would come to see him: he was hugely popular among them because he could miraculously cure their diseases.



Pillathadam Cave at Maruthwamala, Agastyakooda.

In the Nilgiri Mountains in Ootacamund, now Udthagamandalam, which I visited in 1979, there existed the simple, pastoral Toda people, who had been defined as *biblical* and were under the special protection of Master Jupiter.



We could have learned a lot from them. They were totally vegetarian and fed only on the milk of the buffaloes they raised. They kept their number strictly limited so as never to exceed one thousand units. In 1966 there were 978 of them. They were treated as gods by the surrounding tribes because they had strong telepathic and thaumaturgic powers, but they

refused to cure those who were not vegetarian. They never waged wars. Everything they had was in common, even their children's upbringing, and they lived very simply. They lived in the beauty of nature without distorting it. They were totally harmless in their relationships and very spiritual. Rather than biblical men, they were the humanity of the future. But now they have been almost wiped out by the current incivility. We wanted them to become farmers, we sprayed herbicides, planted eucalyptus trees and made it impossible for them to raise their buffaloes. We have not protected them and have exploited them for tourism. As a result, one *Toda* elder says that even the leaves on the trees are almost unrecognizable in quality from when he was a boy.

From all this we deduce that the Divine must be found in the midst of nature, as did the Buddha, the yogis and the American natives who practiced communion with nature. Whoever, in any religion, claims to have spiritual authority, should first be judged by the wild animals who perceive true holiness without ever being wrong.



Parliament of Religions, September 1893, Chicago

Vivekananda, founder of the charitable Ramakrishna Mission, debuted there in his inaugural address extolling tolerance and the Unity of all faiths, with the words suggested to him by Shivapuri Baba, who at that time was still called Swami Govindananda Bharati, *Sisters and Brothers of America*, which won him a very long applause.

As in Northern India one reveres Guru Nanak, so in the South one reveres Narayana Guru. Narayana Guru organized the Second World Congress of Religions in Varkala on December 15 1915. The second All Religions Conference, which inaugurated the study of comparative religions in India, was his initiative and took place at Alwaye, in Southern India, in 1924. On how to relate to the Guru.

“After having chosen the Lord and the Guru no retreat is possible. The path lies only onward, and sooner or later with ease or difficulties you will come to the Teacher. When the black ones surround you and close their circle, there will remain, only the path upward to the Lord. Then you will feel that the Lord is somewhere not far-off and that the silver thread is above you. You have but to stretch out your hand! We can meet without the help of the black ones, but more often only he who is pressed from all sides reaches out to the silver thread, and only in distress does he learn the language of the heart. One should feel the Lord and the Guru in the heart.”³³⁸

³³⁸ *Hierarchy*, sutra 112, Agni Yoga Society, New York, 1977.

22. The English Master

"Little can be given out concerning the two English Masters... One of Them, who resides in Great Britain, has in hand the definite guidance of the Anglo-Saxon race and He works upon the plans for its future development and evolution. He is behind the Labour movement throughout the world. " ³³⁹

The most important English Master is the one described by Cyril Scott in his novel "*The Initiate in the Dark Cycle*", published under the pseudonym *His Pupil* in 1932. Since I know the cryptographic key of the names in the text, I have found out that the character of Tony Bland, a pseudonym for writer Herbert George Wells, makes an important statement in Ch. IV: "A Master remains a Master whether or not he temporarily loses his physical body." I should add that by the name Christabel Portman, Scott refers to the psychic Ellen Louisa Chaplin, who was often overshadowed by Master K.H. and by the name Viola he refers to writer Rose Allatini whom he later married at the request of his own Master K.H. to extinguish their past karma as Chopin and George Sand. In Ch. IX Scott gives the English Master the pseudonym of Sir Thomas. The Masters often adopt the name of their previous incarnation. In England lived Sir Thomas More, the humanist who authored *Utopia*, which describes a peaceful island with 54 cities (as many as the English Counties) where culture dominates. An ideal government flourishes there in which private property is abolished.

Thomas More was Chancellor of the realm for 33 months, he was beheaded on July 6, 1535 because he deliberately opposed taking the oath to Henry VIII's First Act of Succession. In Scott's book, the Master dwells in the countryside, in a prominent Tudor-style building with a view on the hills, and in its following chapter an oak-paneled dining room is described, with a Van Dyck painting on the wall. Not many buildings meet these characteristics. For obvious reasons, discretion is a must and his figure must remain unknown. If someone came to know his identity, he would be assailed by a thousand onlookers, but his protective function toward his homeland has not changed in the slightest and his activity continues undisturbed. He is a Second Ray Master working in attunement with the Christ, and in A. Bailey's Diagram of Masters on pag. 49 he is called a European Master. Cyril Scott's son Desmond, with whom I had the pleasure of corresponding via e-mail many years ago, remembered his father quoting the eulogy John Ireland, a friend of his father, had made in 1949: "You were the first British composer to write non-academic music free and individual in style, and of primary significance." ³⁴⁰

There is another social reformer who collaborates with the English Master. In 1884 a book was published which established an era: "The Industrial Revolution" by Arnold Toynbee (1852-1883). He was the man whose actions encouraged the formation of the workers' unions, who at that time had pitiful working conditions. He gave dozens of lectures to the workers, making them aware of their rights. His early death at the age of 31 was not only due to physical exhaustion, but rather to the ill will of some industrial employers who wanted to keep the wages low. He suffered, like Paracelsus, what is called a "Christic death". Afterwards he always supported the workers and gave impulse to the unions.



Arnold Toynbee (1852-1883).

³³⁹ Alice A. Bailey, *Initiation, Human and Solar*, p. 59, Lucis Publishing Company, New York, 1967.

³⁴⁰ Desmond Scott: *Cyril Scott: A man whose time has come again*.

23. Lives of the Masters Morya and K.H

Facing the *incarnate Wisdom*, all the prejudices of anyone against Morya and K.H are disproved, because their acts were always motivated by Justice and Truth.

In the nineteenth century they operated in unison in the West through H.P. Blavatsky, to whom they dictated the Secret Doctrine and in the twentieth century, through Alice Bailey and Helena Roerich. By 2025 they will dictate *a Treatise on the magnetism of Love-Wisdom*, a sequel on the constitution of the macrocosmic mind, already scrutinized in *A Treatise on Cosmic Fire*. We will understand that ions, atoms and molecules move within the cell cytoplasm under the influence of local electromagnetic fields born from the greater ones generated by the emotions and thoughts of the human unity. Psychosomatics will have its scientific basis and the emphasis will not only be on the physical but increasingly on emotional and mental hygiene. As a result, cancer, which is due to inhibitions, will gradually disappear because human kind will be able to *properly* control emotions.³⁴¹

I have some classic reproductions of the portraits of the Masters as young men, dating back to 1915, given to me in 1988 by Eleanor Shumway of the Temple of People in Halcyon, California. As many will know, in Adyar it was always forbidden, for good reasons, to see the originals. I am enclosing three of them, while the ones below are not portraits but real photos of the Masters that should be treated with great respect, since they are a powerful means to get in touch with Them for those who really love them. Precisely for this reason I understand that, in his present Indian life, K.H. forbids they take photos of him and it is simply impossible to do so; please, consider the portrait of the Maitreya and the other photos of the Masters as a real treasure and the most important part of this volume. Their inclusion in a public volume is an exceptional event, because humanity, and rightly so, needs proof.



³⁴¹ Alice Bailey, *Treatise on 7 Rays, Esoteric Healing*, pp. 59 and 60, Lucis Publishing Company, New York, 1981.



Ranbir Singh, India's most important Maharaja, and his Diwan or Prime Minister, Kirpa Ram



24. Life of Mahatma Morya, 1st Ray Master

"Master Morya, is the head of all esoteric organizations in the world."³⁴²

"Master Morya is the head of all truly esoteric schools."³⁴³



Photo of **Ranbir Singh** born in August 1830 - and died on September 12, 1885

Speaking of the various Masters, of very different characters, who take turns into communicating through the body of H.P.B.. Olcott gives us a valuable piece of information. Among those who dictated to H.P.B. was an ancient Platonist of high metaphysical stature who did not even realize he was dead. Olcott reports that he had died on September 1, 1687³⁴⁴ and, from that date, my friend Overtone Fuller rightly deduces that he was Henry More, the Cambridge Platonist whose portrait is shown below.



Henry More

But I would add that, in the following two pages, there is the curious evidence that explains who the real Master Morya is. I quote from Olcott: "One of his *Alter Ego's*, whom I later met in person has a thick beard and long moustache which is rolled up, according to the Rajput way, at the sides. He has the habit of rolling up his moustache when he is thinking hard and he does it mechanically and unconsciously... Sometimes, when H.P.B.'s personality faded away, and she was *Someone else*, I would watch her, while with her hand she made the gesture of pulling and rolling up the moustache which certainly did not grow visibly on her upper lips and while in the meantime she had an absent look, until the mustachioed *Someone* looked up and surprised me while I was watching, quickly removed her hand from her face and continued with the writing work. Then there was another *Someone*, who hated English so much that he would not speak to me in any other language but French, and who was fond of mechanical inventions."³⁴⁵

³⁴² Alice A. Bailey, *Discipleship in the New Age Vol. I*, p. 622, Lucis Publishing Company, N. Y., 1972.

³⁴³ Alice A. Bailey, *The Rays and the Initiations*, p. 373, Lucis Publishing Company, N. Y., 1988.

³⁴⁴ Henry S. Olcott *Old Diary Leaves Vol. I*, p. 242, Theos. Publishing House, London 1941.

³⁴⁵ Henry S. Olcott, *Old Diary Leaves Vol. I*, p. 244, Theos. Publishing House, London 1941.

We now know that Olcott had met Ranbir Singh on November 24, 1883, ³⁴⁶ and knowing of H.P.B.'s travels in Kashmir, it is easy to see to whom those invisible, vertical, 10 cm long moustaches, which H.P.B.'s hand stroked, belonged. Just look at Ranbir's photo!

Ranbir Singh, third son of Gulab Singh, Rajput of the Jamwal or Dogra solar lineage, dating back to *Ikhswaku* and Rama, Maharaja of Kashmir, Ladakh and Baltistan, was born in August, 1830 ³⁴⁷ in Ramgarh, at his mother's, who was a Rajput Rani *Rakwal* of Jaipur, and since he was not supposed to inherit his father's kingdom, he grew up under the tutelage of his uncle, Raja Suchet Singh. The latter, despite his seven wives, could not have any children, so he adopted him and gave him a very high spiritual education.

Ranbir Singh spent his first fifteen years in his uncle's palace in Rāmnagar, a city southeast of Udhampur, and it was thanks to his uncle that his great love for the cultural aspect of life bloomed, as reported by the late historian and friend Prof. Charak. ³⁴⁸



The author at Prof. Charak's home with him and his grandson. Jammu, 1996.

Ranbir Singh was a professional soldier and an efficient commander from age 15, and participated in the defense of Ramnagar and Uttar Behani in 1845 when Jammu was invaded by the Sikh army of Lahore.



March 9, 1860. Viceroy Lord Canning visits Ranbir Singh (who is 30 years old)

Ranbir Singh was a great scholar of Sanskrit and the Persian language, in which the official documents of the state were written. In April 1996 I had the chance to visit the palace where he lived as a boy, the walls of whose rooms were decorated with images of all the Rishis of antiquity, and this may explain his disposition towards spirituality.

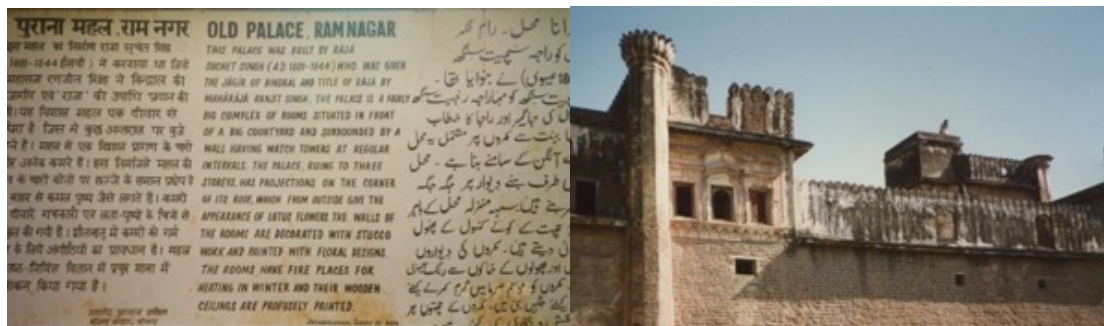
³⁴⁶ Henry S. Olcott, *Old Diary Leaves Vol. III*, p. 45, Theos. Publishing House, London 1904.

³⁴⁷ Sukhdev Singh Charak, *Life and Times of Maharaja Ranbir Singh*, p. 32, Jay Kay Book House, Jammu, 1985.

³⁴⁸ Sukhdev Singh Charak, *Life and Times of Maharaja Ranbir Singh*, p. 33, Jay Kay Book House, Jammu, 1985.

His uncle was an influential member of Ranjeet Singh's court in Lahore, while his father was the most important member of the Sikh empire after Ranjeet Singh himself. The death of his elder brother Udham Singh on November 5, 1840, reported in the Gulabnama, page 160, due to the collapse of a wall that seemed accidental, and the death of his other brother, Sohan Singh on December 22, 1844, lead to the dismantling and division of the Sikh empire between the British and Gulab Singh.

Ranbir Singh's fate would change forever, as he remained the only possible successor to the throne of his father, whose health in later years would be endangered by generalized edema. In Rāmnagar, some Rajas told me about his solitary horseback outings in the extremely wild surrounding forests and of his meditations in the impervious and wild landscape of Rāmnagar, accomplished like those of the ancient Rishis.



Ranbir's friendship with Kirpa Ram, or K.H., dates back to his teenage years, when he was being hurriedly prepared for his succession to the throne. Their respective fathers often met to attend to state affairs, and their sons, their successors, were both being prepared for their future duties.

The future of the independent state of Kashmir will depend on the solidity of their friendship. As I was personally told by Prof. Waklu, the joint action of these two enlightened rulers greatly fostered the arts throughout Kashmir.³⁴⁹



Jammu. The author at Amar Pahal Palace Museum with Prof. Waklu (on the right).

Now the only candidate for the succession to the throne as King of Kashmir, and being at first completely unprepared to reign (replacing his two older brothers who had been instead duly prepared) in 1849 Ranbir was sent to London by his father Gulab Singh, builder of an empire.³⁵⁰

Ranbir Singh (M.), aged 19, went to Britain to study the institutions of their chief allies, the British, and treasure the best ones. From them, in fact, his father had bought Kashmir in 1846, though in fact it had been donated by Ranjeet Singh on merit.

³⁴⁹ Somnath Waklu, *The Rich Heritage of Jammu and Kashmir*, p. 115, Gyan Publis. House, New Delhi, 1998.

³⁵⁰ Bawa Satinder Singh, *The Jammu Fox, a biography of Gulab Singh*, Feffers & Simmons, London, 1974.

In order to go to London, he made use of a powerful friend, the Rajput kshatriya, (Khas) Jung Bahadur Kunwar Rana, the Raja Prime Minister of Nepal.³⁵¹

The Rana was accompanied by his two brothers, who were joined by Gulab Singh's son and the son of the Prime Minister of Kashmir, Yuvraj (the Crown Prince) Ranbir Singh and Kirpa Ram.



Jung Bahadur Kunwar Rana

Ranbir was never alone as he barely knew the English language and didn't love it much.³⁵² He was followed, like a shadow, by his friend Kirpa Ram (K.H.) who, on the contrary, spoke it fluently. On March 22, 1850, the Times of London announced the event and Ranbir Singh, as an escort, adopted an alias close to his own name, Captain *Ranbir Singh* Adhikaree (officer), while Kirpa Ram adopted the alias Lieutenant *Lal Singh* Khutree (kshastriya). They were housed in Richmond Terrace, a stone's throw from Buckingham Palace. They visited the Parliament, and all the major institutions. On June 20 Jung and his two brothers were admitted in the presence of the Queen and H.P.B. told her aunt that the Master was not among those presented to her.³⁵³

The outcome of this journey was that after their return, on January 6, 1854, the Muluki Ain, Nepal's legislative code, was enacted. In the meantime, laws were also enacted in Kashmir along with The Ranbir Dand Vidhi or Ranbir Penal Code, through which slavery was abolished, and the Sudras (the lowest class) were given the right to read the sacred scriptures. Kashmir adopted the telegraph and compulsory education and was the first state in India to have a paved road and promote various innovations. Moreover, Olcott, the co-founder of the Theosophical Society, brought with him the first phonograph, invented by the theosophist and inventor Thomas Edison.

The 18 Chapter of Prof. Waku's book is titled "*Ranbir Singh: The Maharaja with a Heart of Gold.*" Even today, 136 years after his death, the institution he founded in Kashmir, the *Dharma Trust*, pays for the expenses of the major Hindu shrines in the Himalayas, free of charge.

The teaching he gave in his following incarnation was transcribed by his disciple Helena Roerich and comprises 18 volumes of the Agni Yoga series from 1924 to 1940.



Helena Roerich³⁵⁴

³⁵¹ Mary Neff, *Personal memoirs of H.P.B.* p. 246, Theosophical Publishing House, Wheaton, 1971.

"As to the Sahib, I have known him for a long time. Twenty-five years ago, he came to London with the Prince of Nepal; three years ago he sent me a letter by an Indian who came here to lecture about Buddhism. In this letter he reminded me of many things, foretold by him at the time, and asked me whether I would consent to obey him, to avoid complete destruction."

³⁵² *The Mahatma Letters to A. P. Sinnett*, pag. 183 Letter 14 The Theosophical Publishing House, London, 1972.

³⁵³ Jean Overton Fuller, *Blavatsky and Her Teachers* pp. 7-8, East-West Publications, London, 1988.

³⁵⁴ Photo on Back cover, from International Centre of the Roerichs, Master-Bank, Moscow, 2013.

25. Life of Mahatma Koot Hoomi, Second Ray Master.



Kirpa Ram

"Every one knows that Master Koot Hoomi is a Puñjabi whose family was settled for years in Kashmir."³⁵⁵

"No one ever dreamt of saying that the Mahatma was a 'Tibetan Monk' or a Lama."³⁵⁶ As my friend Jean Overton Fuller has reported accurately, "the name Koothoomi appears in the Vishnu Purāṇa (Wilson, Book III, p. 60, as the name of a sage who disseminated knowledge of certain sacred scriptures kept hidden up to that time).³⁵⁷ It was not chosen at random.



Manasarovar lake near the Kailash, where the Vedas were inspired. A place loved by the *Nāga* or sage K.H. and by *Nāgārjuna*,³⁵⁸ who highlighted the concept of vacuity. He was a representative of Mahāyāna Buddhism, whose three cornerstones are renunciation, the development in seven stages of the bodhicitta and the correct view or understanding of vacuity, called *Śūnyatā* in Sanskrit.

³⁵⁵ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 277, Theosophical Publishing House, Wheaton, 1975.

³⁵⁶ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 292, Theosophical Publishing House, Wheaton, 1975.

³⁵⁷ Jean Overton Fuller, *Blavatsky and Her Teachers*, p. 84, East-West Publications, London, 1988.

³⁵⁸ H. P. Blavatsky, *Theosophical Glossary*, p. 203 and 223, The Theosophy Company, Los Angeles, 1973.

It was *Kātyāyana* or *Kacchana* (Pāli), Gautama's favourite chela and the first to become enlightened, who wrote the Abhidharma, the metaphysical part of the Tripitaka or Buddhist Canon, as H.P.B. affirms.³⁵⁹

In 1850, in Wazirabad, *Kirpa Ram*, an eighteen-year-old Indian youth, later known in the West under the pseudonym K.H., born in Kashmir in 1832, though his family originally hailed from Eminabad in Punjab,³⁶⁰ North of Lahore, met Lord Dalhousie, the English Viceroy of India. He received the khilat, an honorary multicolored dress, for his cultural merits³⁶¹ and was admitted to attend incognito, for political reasons related to the British rivalry with Russia, a graduate course in Dublin. He would then attend Cambridge and Leipzig.

He was the very first Indian to travel to an English-speaking country to study, since his father Jawala Sahai Chand was the Prime Minister of a major Indian border state: Gulab Singh's Kashmir. Jawala Sahai Chand had established a major agreement with the British to purchase the country.



Jawala Sahai, Diwan (Chief Minister) of Kashmir under Gulab Singh and father of K.H.

The Maharaja conquered the kingdom of Kashmir with arms and, in exchange for a large sum of money, he obtained recognition from the British, also because they intended to have his help as a strong military ally against the Russian danger.

The Great Game, the Britain-Russia political confrontation over the control of Asia, was underway; it was essential to the British that the Maharajas and the Indian government men be educated and drawn into the area of British culture and influence. Kirpa Ram was a promising young man of great "indigenous" culture, who would probably follow in his father's political footsteps. He was the perfect choice for a demonstration of Western "civilization and culture" and to practice an intelligent policy of alliances, with an indoctrination aimed at showing the superior political, military, organizational, cultural, and religious power of a nation that considered itself top-tier in the West.

We are left with the – anonymous, as it was customary - mystical poem "*The Dream of Ravan - A Mystery*", penned by K.H. as a university student and published serially in "*The Dublin University Magazine*" in the years 1853 and 1854. It could have only been written by an Indian who also had first-hand spiritual experiences and was a fine psychologist.³⁶²

In the same years, in Ireland, in 1855 precisely, an idea, a luminous beacon was taking shape, which would then take the name of Theosophy, thanks to Mahatma K.H.'s decisions.

³⁵⁹ H. P. Blavatsky, *Theosophical Glossary*, Abhayagiri, Abhidharma, p. 2, Theosophy Comp., Los Angeles, 1973.

³⁶⁰ Diwan Kirpa Ram, *Gulabnama*, p. XI, Light & Life Publishers, New Delhi, 1977.

³⁶¹ Diwan Kirpa Ram, *Gulabnama* p. XX, Light & Life Publishers, New Delhi, 1977.

³⁶² <http://www.istitutocintamani.org/englishSession/TheDreamofRavan-amystery.pdf>

In the Victorian age, in the midst of a thoroughly materialistic Western civilization, having studied European law, music, poetry and literature with rare commitment, this young man was privileged in many respects. In his homeland he was regarded as one of the most educated men of India, but he was certainly much more than that. He was one of the few young men in the world to have benefited from the best of both Asian and European culture, and therefore he was the best person to act as a mediator between the two civilizations.

From an early age he had the best spiritual instructors and meditation teachers and, in an environment of intense diplomatic relations, he learned about ten languages already as a child, including good English, classical Persian and Sanskrit. His natural predisposition for psychology, philosophy, music, spirituality, and languages turned him into a miracle; he embodied a new Pythagoras, who had built a bridge between the new cultures of Magna Graecia: Crotona, Taranto, and Reggio and those of Egypt, the Middle East, and India. He travelled from the West to the East, reaching India. This young man, on the contrary, moved from the East, where he was born, to the West and would have a similar destiny - creating a bridge between the two cultures through the intermediation of a woman of Russian origin, Helena Petrovna Blavatsky, shortly after returning from his Western "exile." I also recall that H.P.B. and Olcott used the term Sahib to refer to M. and the code name *Kashmir* for K.H., and that H.P.B. herself said that the latter was not Tibetan. In this autograph drawing by H.P.B., Olcott's nickname was Moloney.



Olcott (Moloney) in conversation with Sahib Kashmere, in an autograph drawing by H.P.B.

Why exile? Kindness and tolerance. Never did his lips utter a lie, never did his hands commit theft. Ethics perfected by a thousand obligations already in another life, when he had been *Flamen Dialis*, high priest of the Temple of Jupiter located on the Capitol in Rome.³⁶³ What moved his thoughts that he had already learned to master at a very young age? What did he derive from his long meditative samādhis? Having smelled the perfume of the flower of European culture, he immediately perceived its intrinsic weakness: its dominant materialism.

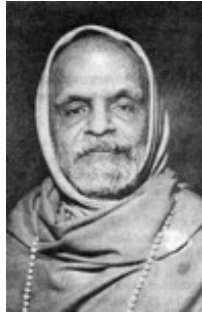
The perception of their own importance grew accordingly with their amassing of wealth, power, culture: the British treated the Indians with condescension, they did not even speak to them. Much mind, little heart, few authentic religious experiences. This was immediately apparent to those who came from a culture in which no doubt was cast over the supremacy of mind over matter and spirit over both. In simple terms, in India the purpose of each individual preceded the vehicle through which he acted. They regarded as a supreme hero one who had conquered himself, like Shiva, king of the yogis and meditator par excellence. But beware: the true Self of the One is found in the other. What is Shiva without Shakti? Osiris without Isis?

³⁶³ *The Mahatma Letters to A. P. Sinnett* p. 171-172, The Theosophical Publishing House, London, 1972.

Europe, 170 years ago. The slavery of the Africans, who were shipped from Bristol to America, had been abolished just a few decades earlier. Hardly anyone knew what meditation was. In its place prayers for personal benefit were recited in dreary cathedrals. Eastern spiritual and religious literature was completely unknown. Whatever leaked out was interpreted in a material and literal sense. The highly mystical poems of the Persian astronomer, mathematician and poet Omar Khayyam were considered an encouragement to get drunk and enjoy life rather than an invitation to share the wine of Ananda, the bliss of union with the Divine. He, the singer of Joy, was being hailed instead as the poet of *carpe diem*, pervaded with pessimism!

Any idea to the contrary was rejected and deemed ridiculous and, unfortunately, the initial prejudice continues to this day. "A mystical reading of all the quatrains of the Rubaiyat, common in Persian criticism, seems to be discarded."³⁶⁴ This is the era of the presumption of European culture, the one in which Max Müller, the Sanskritist who translated the Rig-Veda in 1849, never went during his entire life to India, the home of Sanskrit studies.

But Sanskrit, written in Devanagari, is the *language of the gods* par excellence, with precise mathematical meanings just as Bharati Krishna Tirtha states in his *Vedic Mathematics*, and since each letter, as in Arabic, has a numerical correspondent, "a simple hymn to Krishna can contain pi divided by ten extended to the 32nd decimal place!"³⁶⁵



Sree Bharati Krishna Tirtha, Shankaracharya of Puri.

In the Theosophist 10/1883 the Tiruvallam Mahatma,³⁶⁶ (Master Jupiter or Rishi Agastya, or Narayana Guru of Thiruvananthapuram in Kerala, *the one who abolished caste shame in South India*) states that Sanskrit can only be understood through Senzar.

K.H. was a wise and balanced person who had been Pythagoras in his previous incarnation. He, had then coined the motto "Do not unbalance the scales," which became the "*In medio stat virtus*" of the Romans. Consistent with this principle, he esteemed all that was good in the West's science, technology, music, and practicality but never devalued the culture of the land in which he was born. He did not adopt Western habits and mentality under any circumstances but swore in his heart, considering this state of affairs unbearable, that he would do anything to raise the quality of spiritual life of the brothers of the West. The sight of the suburbs of the East End and the miseries of Whitechapel, London, aroused in him a bursting wave of compassion. He saw the moral degradation in this world and, mindful of the saying he uttered during his lifetime as the divine Pythagoras "The doctor goes where the sick man is," he swore to himself that for him the moral and spiritual elevation of the masses of the West would be, in his lifetime, a priority. Still unaware of the ways to accomplish this undertaking that would make even those

³⁶⁴ *Enciclopedia Europea Garzanti* VIII, p. 267, Milan, 1979.

³⁶⁵ Bharati Krishna Tirtha *Vedic Mathematics*, p. 363 Motilal Banarsidass, Delhi, 1975. For mentions of the life of this great saint and discoverer of a different ancient mathematics see Paramahansa Yogananda, *Autobiography of a Yogi*, p. 258, Rider, London, 1996.

³⁶⁶ H. P. Blavatsky, *Collected Writings Vol. I*, p. 438, Theosophical Publishing House, Wheaton, 1988.

who had the means and opportunity to do so tremble; that is the commitment of a true bodhisattva that he made and stuck to.

Here is the moment of a *Bodhisattva's* vow, of whom turns back to save others. It is a moment of extreme simplicity and impersonality. Identification with the whole allows no other choice. Universal love shows all its power. With such choices made in the silence of one's soul, the world is redeemed, and another *servant* is born. I am talking about choices that, to a much lesser extent, many of us have already made. This choice always implies conflict. Should one privilege above all the personal good or that of the group? To live and work for one or the other?

H.P.B. too, from an early age, turned her sympathies to lower class people and showed an apparent indifference to the nobility to which she belonged by birth, and she also had a strong dislike of convention.³⁶⁷

Roberto Assagioli, my mentor, (1888-1974) who was in a telepathic relationship with his Master K.H., told me that since he was ten years old, he had felt the impulse to eliminate the sufferings, especially the psychological ones, that poison people's lives. At the end of his life, like H.P.B., he too was offered by Master Morya the choice of passing beyond the veil immediately or continuing for a few more years, albeit amidst various bodily sufferings, the work he had begun.³⁶⁸ Both chose the path of sacrifice, out of love for humanity.

Disciples therefore work and are active in well-defined areas of *service*, otherwise they would not be such. In fact, "The initiate knows why he works." The others, i.e. those who have opted for self-interest, are very active, they are interested in survival and in perpetuating an ephemeral and transitory power, based on the exploitation of others to attain their own ends. The activity is identical, but the goal that drives one to act is totally different, and the highest one presupposes harmlessness of thought, speech and action and, above all, consistency. Therefore, having to make a choice, better to opt for the "narrow way" of the gospel, the one that costs more in personal terms and, as the Divine said in the Golden Sayings, "Avoid the public highways and walk in unfrequented paths."³⁶⁹ By that he meant to ignore even the exotericism of official religions. Despite the fact that our personality cannot do much, the Oneness in us can do everything.

Returning to life choices, they are made for the good of the whole and, therefore, could be called monadic choices, for the *monos*, the one. It is such a choice that will allow K.H. to become the next *bodhisattva* and one day assume the present function of the Maitreya.

K.H. therefore is the true founder of Theosophy. He will then be helped by his great friend M., his great financier and collaborator, who says "*It is incorrect to think that the past experiment (and I add of Theosophy) of My Friend was unsuccessful...*" H.P.B. was grateful to the deriding drumbeaters."³⁷⁰

Christ also chose to save not only the human kingdom but also all those of nature, and made a similar choice imitating in this Sanat Kumara, the Great Sacrifice who, having the first Ray monad, chose to descend into the depths of matter and incarnate on Earth.

The *Cintāmani* jewel, the *Dharma*, the gem that grants all wishes, becomes the foundation stone, the center of the base within the solar system. Here is the greatest of all sacrifices, which

³⁶⁷ Mary Neff, *Personal memoirs of H.P.B.* p. 24 and 32, Theosophical Publishing House, Wheaton, 1971.

³⁶⁸ C. Wachtmeister, *Reminiscences of H. P. Blavatsky and the Secret Doctrine* p. 62 T. P. H. Wheaton, 1989.

³⁶⁹ Iamblichus, *Life of Pythagoras*, p. 239, Vol. XVII, Thomas Taylor Series, Prometheus Trust, 1999.

³⁷⁰ *Agni Yoga*, sutra 25, Agni Yoga Society, New York, 1954.

can be realized only by *Sanat Kumara*, a divine rebel who consciously renounces life in the higher spheres. Certainly, the last who tarry will be the first, and a truly noble being is not afraid to descend into matter to redeem it. Dung, for example, is used to make fire throughout Asia, so matter is not to be despised, nor is the solar plexus and coccyx center, *muladhara* or perineum or base center, as many uninformed esotericists do.

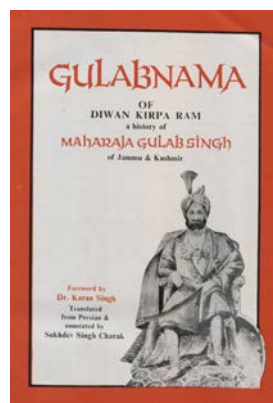
Muladhara comes from "*Mula*" root and "*Adhara*" Support. It is the root of all the nadis and the support of all the chakras, like a thread on which they are strung to form a garland. It is necessary to clarify that a nadi is not a container like a vein, but a channel in the sense of a sea current. It has a close relationship with the adrenal glands.³⁷¹

We can understand the importance of the center at the base, since the caudal part of the neural tube of the embryo called the primitive or Hensen's node, which forms during the third week, is the center of growth of the embryo itself. It maintains the pluripotentiality of the stem cells and, therefore, the ability to transform into any cell type, even when all others have lost it.

At a higher, divine level, this descent to *Muladhara* finds today an analogy in *Shamballa*, which reaches directly to humanity or in the process of the Hierarchy's Externalisation. The coronal center, the summit of the head, and the heart center are now seeking the seventh or physical plane, the most material. Fortunate are those who can collaborate today in this spiritual process, the highest of those taking place on the planet, for the Great Beings support, reward, and increase tenfold the forces of each Self who has chosen the highest good. The *world servers* are the pillars of the holographic way of the Divine.

February 20, 1856 in Jammu, India: the earthly task of K.H. began.

Kashmiri Maharaja Gulab Singh ³⁷² (pictured in his biography written by Kirpa Ram) and his



Diwan or Prime Minister Jawala Sahai, renounced their functions and designated their respective sons, Ranbir Singh, whom we will call M., born in August 1830 and Kirpa Ram or K.H. born in 1832, to take on the leadership of the state as King and Prime Minister respectively. For the two young men the responsibility was as great as their friendship.

H.P.B. was present at the *Gaddi*, or coronation of M., so her discipleship began no longer at a distance but finally *face-to-face* with the Master. The Master's address was provided to her by Hilarion, who was Morya's delegate for the entire Middle Eastern area.

³⁷¹ Alice Bailey, *Esoteric Healing*, pp. 45 and 181, Lucis Publishing Company, New York, 1981.

³⁷² H.P.B. uses the name of his Guru Gulab Singh's father as a screen for M., the protagonist of the 700 - page novel *From the Caves and Jungles of Hindostan*, Theosophical Publishing House, Wheaton, 1993.

As H.P.B. wrote: "I went to India in 1856 - just because I was longing for the Master... I met K lwein in Lahore... Were I to describe my visit to India only in that year that would make a whole book, but how can I NOW say the truth! ... I went from Kashmir to Leh in Ladakh."³⁷³

In a few years Kashmir became an unparalleled diplomatic and military power; at the time of the uprising of the *sepoys*, the indigenous soldiers of the Anglo-Indian army, and during the popular uprising of March 1857 in Northern India, the British were forced to ask for the help of Ranbir's powerful army in order not to be slaughtered *en masse*. Ranbir Singh promptly rushed with his army to their aid all the way to New Delhi even though it was not his responsibility. He was then forced not to participate personally in the battle, due to the sudden deterioration of his father's health. The territorial borders of Kashmir were vast in the north and extended to include the *Kailash*, part of what is now Tibet, and part of Ladakh.

Kashmir was the only state in India that enjoyed effective independence. No Englishman was allowed to remain there during the winter months. In 1865 Kirpa Ram or K. H. was elected governor of Kashmir. He had the entire administration of state affairs in his hands. The joint work of the two Mahatmas advanced justice, freedom and culture.

Temples, schools, universities, canals and paved roads were built, legislative codes were established, religious tolerance was introduced, and crime was eliminated. Trade flourished, and cultural institutions proliferated. Kashmir, unlike the rest of India, was a paradise where the British happily spent their summer vacations.

On November 11, 1870 K.H. materialized and handed a letter to Nadja, H.P.B.'s aunt, to reassure her that her niece would be home soon and then he disappeared before her eyes.³⁷⁴

September 11, 1876 Mahatma K.H.'s Theosophy started to make progress.

After 20 years of *service to the state*, K.H.'s death is announced at the age of 44, since the British secret service kept him tightly under control. His is an apparent death, though, caused by the catalepsy of *sam dhi*, and later the Mahatma would wake up more active than ever to pave the way for H.P.B.'s coming to India on February 15, 1879.

M. says of Koot Hoomi: "When the name of one of Our Brothers who was in the world was revealed, *it became necessary to declare Him dead in order to preserve His freedom of action*. We have had to change Our names repeatedly in order not to arouse curiosity. Several times we had to change the name to defend ourselves from curiosity. We have been compelled to hastily hide Ourselves in order that a good work might not suffer harm."³⁷⁵

May 1873. While in Paris, H.P.B. received from M. the order to leave for the USA. She arrived in New York on July 7. The following year, in July, she moved to Long Island. In 1875, in Buxuaduar, India, the Master known by the three pseudonyms D.K. or Djwhal Kool (from the Tibetan, Servant of the Victorious) or the Disinherited, or Gai Benjamin took the 5 initiation and could be then of great help to the project of his Guru K.H. From then on the will of his Master would be his own and K.H.'s project would take a more defined shape.

³⁷³ H. P. Blavatsky, *Letters of H.P.B. to Sinnett*, p. 151 London T.P.H. 1925 and Mary Neff *Personal Memoirs of H.P.B.* p. 59. Theosophical Publishing House, A Quest Book, 1971.

³⁷⁴ S. Cranston, H.P.B. The Extraordinary Life and Influence of H. Blavatsky: Ch. 9 Strange Apparition, 1993.

³⁷⁵ *Supermundane I*, sutra 13, Agni Yoga Society, New York, 1994.

On November 17, 1875 the Theosophical Society was founded in New York by H.P. Blavatsky and Henry Olcott. Their aim was to form the core of a Universal Brotherhood without distinction of race, creed, sex, caste or color. Some secondary purposes were added later, such as encouraging the study of religions, philosophies, sciences, and to investigate the unexplained laws of nature, and the latent powers in man. The quality of the teachings given was high but the central part consisted of a loving disposition, as can be read in the Mahāyāna text *The Voice of Silence* by H.P.B.

To better understand what Theosophy has accomplished for the culture of India and for Buddhism, it is enough to read the back issues of *The Theosophist*, now available online.

Indirect clues to understand who the Masters were.

Olcott when referring to Master K.H. called him Kashmir.

The initiate who accompanied H.P.B. in his novel "*From the Caves and Jungles of Hindustan*" was named Gulab Singh, after the father of her guru Ranbir Singh."

As to H.P.B.'s presence at the coronation in Jammu in 1856, we know only from her own words that she was in Kashmir that year and had gone there to meet her Guru, but we cannot give definite evidence of her meeting with the Maharaja.

We know from H.P.B. that she went to Ladakh, to Shigatse in Tibet, and to Tashi Lhunpo, and only the high authorities of Kashmir could have granted her this privilege since Kailash and part of Ladakh were property of the Maharaja of Kashmir, who was highly respected and feared in Lhasa.³⁷⁶

In November 1880 H.P.B. and Olcott were in Lahore to organize a section of the Theosophical Society. Viceroy Marquis Ripon's presentation to the Indian Maharajas or *Durbar* takes place in Lahore on November 15, with H.P.B. attending the ceremony and giving a description of it in the Russian newspaper *Russkiy Vestnik* (Russian Messenger). Her articles were published in this newspaper's May, June, and July 1881 issues, under the name Radda Bai, and then published in the *Theosophist* from August 1960 to March 1961. In this event the only relevant note, but also inexcusable offense, is that the most important of the Indian princes, the Maharaja of Kashmir, refused to meet and greet the Viceroy. H.P.B. in the articles justifies this by saying that the fact is due to a sudden attack of dysentery.

But the omniscient K.H. states that Viceroy Lord Ripon betrayed England by secretly revealing the latter's every move to his Catholic confessor Father Kerr.³⁷⁷ Considering him a despicable being, the Mahatma refused to greet him. But H.P.B., knowing that her Russian articles would be read by the English secret service, protected her Guru with a trivial excuse.

Direct clue to understand who the Masters were. Adyar Headquarters.

How was the sum needed to purchase the headquarters of the Theosophical Society of Adyar in Madras (Chennai) paid? The founders did not have such large sums. Following the money trail, we can quickly trace the key characters. Therefore, since it is important evidence, it is necessary to tell the whole story.

³⁷⁶ H. P. Blavatsky, *Collected Writings Vol. VI*, p. 277, Theosophical Publishing House, Wheaton, 1975.

³⁷⁷ *The Mahatma Letters to A. P. Sinnett*, p. 386, Letter 82, The Theos. Publishing House, London, 1972.

The Masters not only had personal contact with H.P.B. twice in London but they also did with dozens of minor disciples.

The following is one of the cases which testify among other things to the prescience of our Spiritual Mahatmas. I summarize an article by Soobiah Chetty, born March 10, 1858, and enrolled in the Theosophical Society on April 27, 1882, published October 25, 1928, in Adyar Notes and News titled "*In the Days of H.P.B. Master M.'s Visit to Madras in 1874.*" H.P.B. and Olcott arrived to take possession of the Madras office on December 19, 1882. H.P.B. was unpacking in the presence of Damodar, Narasimhulu, Krishnasvami known as Bhavaji, and Subbiah Chetty. Among the items contained in one suitcase were two portraits and Narasimhulu and Subbiah were looking at them with curiosity because, in one of them, they had recognized a sadhu they had met four years earlier. Noticing their interest H.P.B. removed the paintings from their sight, saying that it was forbidden to examine them because they were the portraits of her Masters. The two brothers replied that they had met one of those people in person, to which H.P.B. replied that it could not be true.

Two weeks later H.P.B. apologized to them saying that what they had said was true, and that they were two of the four people the master had met that day. He then asked them to tell her how the meeting had taken place. They reported that one morning a sadhu had entered the house unexpectedly. He had a long white robe and turban on, black hair flowing down his shoulders, and a black beard. Of the three people who were in the room one came out as they approached him. Staying near the door he made some signs that they did not understand but still remembered. He then asked them for a penny. They looked in their penny purses and found precisely one penny which they gave him. He turned around and left the house, followed by the two brothers, and, to their surprise, vanished into thin air. They could not find any trace of him in the street. The whole thing was so strange that they still remembered every detail. H.P.B. then added to their information that the Master was on his way to Rameshvaram, one of the great pilgrimage places in India.

I also report an article now that can be found on the internet "*Madame Blavatsky and Soobiah*" by the Adyar Lodge, which I recommend reading both for completeness and knowing some of the "miracles" performed by H.P.B., i.e. the siddhi of yoga, garima and laghima, that is the ability to weigh on scales like a feather or, on the contrary, to weigh heavily, as shown to Soobiah.

Soobiah was the son of the wealthy judge Grandhi Muthuswami Chetty and was a great friend of H.P.B. He had seven children and died, as predicted by himself, in December 1946 on the day of the Kartika Deepam festival.

When as a young man he was working for the English in the port of Madras, he learned that the Huddleston property bordering the Adyar River was for sale at an affordable price and informed H.P.B. and Olcott, who hesitated to buy it, having no funds available. He insisted that they at least visit it. They did, and H.P.B. said that the Masters approved of the choice of place. Soobiah told them that the sale would be made in a hurry. Olcott deduced from this that, as he had no funds, it would not be possible to purchase it, but, as a last resort, he told Soobiah that even if he obtained a loan from him, it would take a long time to raise the necessary funds to repay them. Soobiah said to him that he would give him an answer the next day. The young man's father, familiarly called Muthiah, had attended a conference of the two theosophical founders in Madras in the Georgetown area. At that time, the man was determined to change religion, and the lecture brought up many questions, which he wrote down on a sheet of paper to remember them, placing it at home on the sideboard before going to bed. The next day, he

strangely found the answers to all his questions on some sheets of paper. This convinced him not to choose another religion but to join the Theosophical Society.

The next day the young man asked his father to lend the founders of the T.S. the money needed to buy the property, but his father replied that he should not interfere in the affairs of adults and refused to lend the large sum. The young man insisted again in vain. A few hours later, during the night, Muthiah went to his son in ecstasy to tell him that Master Morya had appeared to him during the night and had suggested that he lend the sum to Colonel Olcott because not only would the money soon be returned to him, but it would do good for India and the world. Soobiah purchased the 26 acres of the property, assigning it to the Theosophical Society, and arranged for its registration. The founders settled there in late 1882.

As stated in "*The Key to Theosophy*" p. 225 "Many were the promises of donations but few were kept, including that of a certain Maharaja who, after being thanked in the January 1888 *Theosophist* 18 months later still had not kept his promise. "

In the *Lucifer* of February 1889 in the article "*Paradoxical World*" appears the ten-year financial statement of the Theosophical Society from February 1879 to February 1889:

In India Rupees	40,000
In Europe "	7,000
In America "	700!!!
Equivalent to pounds	3,600

Let us now analyze the most important and decisive part that helps us understand who the Masters of Wisdom were. How was the money from the purchase of Adyar returned?

November 19, 1883. A year after taking possession of the Adyar headquarters, Olcott was in *Lahore* and during the night, Master K.H. met him for ten minutes and handed him a letter with prophecies of the future death of two enemies of the Society, and with descriptions of future events concerning the Society itself. The Master also met Damodar and Mr. Brown. To the latter he gave a letter in which he said "Welcome to the territory of our Kashmiri prince. In truth, my native land is not so far away that I can play as host. You, are not only now merely at the threshold of Tibet, but also of all the wisdom it contains." ³⁷⁸

K.H.'s hometown was, as previously mentioned, Eminabad, 25 km north of *Lahore*. On November 21 Olcott left for Jammu in Kashmir, as witnessed in his diary "*Old Diary Leaves Vol. III*" page 45, accepting the request to cure the Maharaja of Kashmir with his magnetic passes (the passage of the hands a few centimeters from the skin). Having learned from the delegate sent to meet him that the Maharaja has the habit of giving cash as well as beautiful clothes to his guests, Olcott decided to refuse to take a single rupee personally as this was incompatible with his habits. He pointed out, however, that he would accept any gift on behalf of & as President of the Theosophical Society.

Seven days later, in leaving him, he affirmed: "No other reigning Indian Prince whom I have met has left so pleasant impressions on my memory... No one could have shown himself a more perfect gentleman, a more generous, self-respecting Prince, or a more thoughtful host. " In addition to bestowing many other gifts he signed a receipt for two bags of Rs. 2,500 in silver. ³⁷⁹

Things from an esoteric point of view are completely reversed. The Maharaja had always protected him and taken care of him spiritually and materially. The magnetism of a lock of hair left in his turban as proof that his appearance in New York was not a dream, had allowed Olcott to heal in India, with magnetic passes, thousands of blind, disabled, and seriously ill

³⁷⁸ *Letters from the Masters of Wisdom 1870-1900*, Letter 21 p. 61.

³⁷⁹ Henry S. Olcott *Old Diary Leaves Vol. III*, p. 57-58, Theosophical Publishing House, London, 1904.

people. This physical encounter with the Mahatmas is the reward bestowed upon him by the "Boss," the name by which the Colonel lovingly called his Guru, after the end of his seven years of probation, from the end of 1875 to 1883, which consisted of previous help to H.P.B. in America and the continuous work done after that in India and Ceylon.

On the excellent usage of money, by having good karma, Olcott recounted, "On December 18, 1882, in Madras to set up the farewell dinner of a retiring British officer the Indians spent Rs. 15,000. A few days later we raised a smaller sum than that to pay for the Adyar property."³⁸⁰ (Returning the money to Soobiah's father).



The Theosophical Headquarters of Adyar in Chennai, India

As for the Hierarchy's protection of Olcott, or of collaborators, even if only briefly with its work, I want to make a precise and clear statement here. The gratitude of the Mahatmas and the unlimited power of good saves the lives of disciples many times, even if they are unaware of it. I will cite two examples. In 1943, during the Second World War, my teacher of esotericism Roberto Assagioli was hunted together with his son Ilario by the Germans in the countryside of Arezzo because he was Jewish, and while he was hiding in the high grass, he saw the Germans passing by them but they were not noticed. D.K. then wrote to him, "K.H. assured you that the aura of His Ashram, and the aura of mine, would act as a shield... This, my brother, you know well, and to this fused efficiency you can testify."³⁸¹

Another example, among thousands of others, is that of a wealthy Spanish aristocrat, José Xifré, a close friend of Queen Isabella II and King Alfonso XII who claimed that upon first meeting H.P.B. a glance from her penetrated him and destroyed the personality he had been until that moment and that his ideas, tendencies and prejudices, more or less ingrained, disappeared. He asserted that H.P.B. saved his life twice. Once when he was leaving London for the continent, H.P.B. said to him, "You are not leaving today." "Xifré replied that it was necessary for him to leave. "When Blavatsky insisted that he should not, he replied, "But I must go, it is absolutely necessary that I go, I cannot postpone my departure." "You must not go, you must stay overnight in London," she ordered. Reluctantly he obeyed. The next day the

³⁸⁰ Henry S. Olcott, *Old Diary Leaves Vol. III*, p. 65, Theos. Publishing House, London, 1904.

³⁸¹ Alice Bailey *The Discipleship in the New Era Vol. II*, p. 465, Lucis Publishing Company, New York, 1980.

newspapers reported that the evening train, which Xifré was to take, had been involved in a terrible train disaster.

Xifré together with several colleagues actively spread Theosophy in Spain and the texts of H.P.B. Later in 1895 he published the translation of "The Secret Doctrine" of H.P.B. in Spanish.³⁸²

I offer here my triple apologies to the Guru of my instructor, about daring and attempting the impossible task of describing His life, doing it by means of some Aurobindo words.

"Most Yogis say nothing about their spiritual experiences to others or not until long afterwards, and secrecy was a general rule among the ancient Mystics. No moral or spiritual law commands us to make ourselves naked to the world or open up our hearts and minds for public inspection. Gandhi talked about secrecy being a sin but that is one of his many extravagances.... It is not very advisable to discuss either myself or the Ashram or spiritual things with hostile minds or unbelievers. These discussions usually bring on the *Sadhak* a stress of opposing atmosphere and cannot be helpful to his progress. Reserve is the best attitude; one need not be concerned to dispel their bad will or their ignorance." ³⁸³

"To write my biography is impossible. The idea is quite wrong. Who could write it? Not only in my case but in that of poets, philosophers and yogis it is no use attempting a biography, because they do not live in their external life. Their real life is inner and how can anyone else know that life? It is different with men of action like Napoleon or Julius Caesar, men who develop themselves through action, but even in their cases it would be best if they wrote their biographies themselves." ³⁸⁴

"First of all, what matters in a spiritual man's life is not what he did or what he was outside to the view of the men of his time (that is what historicity or biography comes to, does it not?) but what he was and did within; it is only that gives any value to his outer life at all. It is the inner life that gives to the outer any power it may have, and the inner life of a spiritual man is something vast and full and, at least in the great figures, so crowded and teeming with significant things that no biographer or historian could ever hope to seize it all or tell it. 9, February 1936" ³⁸⁵

I close by trying to express Kirpa Ram's continuous state of being. He does not enter for three months into *samādhi*, but as Morya says into the vacuity, or in Tibetan *stong-pan-yid*, ³⁸⁶ in the worlds without form or *arupa*, state on which he placed emphasis when he lived under the name Nāgārjuna. Explain it? One cannot if one pays attention to the words and not to the heart. In total silence comes understanding. With the words of a sage and saint from his beloved Kashmir, garden of unparalleled beauty now the scene of stupid religious strifes, Khawja Habib:

*"Whoever realizes his true Self discovers the wine barrels,
Overflowing with joy, he becomes drunk and forgets his lower self;
He will no longer distinguish anyone of the Hindu religion from a Muslim."*

³⁸² Sylvia Cranston *H.P.B. The Extraordinary Life and Influence of H. Blavatsky* ch. VI. Path Publ. House, Santa Barbara, 1994.

³⁸³ Sri Aurobindo, *Letters on Himself and the Ashram*, p. 24 and 686, Sri Aurobindo Ashram, Pondicherry, 2011.

³⁸⁴ A. B. Purani, *The life of Sri Aurobindo*, p. 205, Sri Aurobindo Ashram, Pondicherry, 1978.

³⁸⁵ Sri Aurobindo, *Letters on Himself and the Ashram*, pag 6, Sri Aurobindo Ashram, Pondicherry, 2011.

³⁸⁶ H. P. Blavatsky, *The Letters of H. P. Blavatsky to Sinnett*, N° 73 p. 368, T. Fisher Unwin, London, 1925.

26. On the Venetian Master, of the Third Ray (civilization, culture and commerce)



He was **Giuseppe Volpi**, Minister of Finance of Italy after 1925

If it were ever necessary to make a study of the genius and the highest moral and spiritual capacities of the human being, I would suggest to conduct it first on this man who, in the past, was Plotinus. Yet he passed into oblivion, and this certainly does Italy and humanity no credit. In 2011 in Rome, on the 150 anniversary of the unification of Italy, I happened to talk about the Venetian *Volpi* with a political authority, who had twice been Prime Minister of Italy, a very cultured and helpful person who admitted that he did not know who he was!

An ancient legend reported by a disciple tells of a sage who advised a certain group of people, attacked by barbarians in the Veneto region, to save their lives by taking refuge in the lagoon of Venice. The love for that people and that land continued, and, by karma, that sage continues to reincarnate often among them.³⁸⁷ Within the Hierarchy he is called the *Master of Masters*; he is on the Third Ray and lived in Venice at the end of the 17 century under the name of the very rich alchemist, Federico Gualdi. He managed a mining company in the Imperina Valley near Belluno. In that incarnation, he acted as Master to the famous Count of Saint-Germain, born in Florence in April 1694.

Master *Jupiter's* disciple David Anrias (pseudonym of Brian Ross) made a pencil portrait of the Venetian Master's recent incarnation, found on page 53 of his 1932 book "*Through the Eyes of the Masters*." In the September 1931 Star Bulletin issue, *Krishnamurti*,³⁸⁸ willingly ignoring the Occult Brotherhood, had denied their existence, and the Masters had replied by reassuring men that they were still there, alive and well, and even had their portraits attached.

³⁸⁷ Elena Roerich *Letters from India* page 43 Casa Editrice Nuova Era, Città della Pieve, 2008

³⁸⁸ "You ask about Krishnamurti? Clearly, he is not a member of the White Brotherhood." Helena Roerich, *Letters from India 1929-1955* p. 73, Casa Editrice Nuova Era, 2008.



The Venetian Master according to David Anrias



Giuseppe Volpi in 1905, aged 28



Giuseppe Volpi in 1895, aged 18

Merits. He had unique thought and speech control. An innate talent for public relations. He personified the honest self-made man. He was among the most significant representatives of Italian capitalism. He was President and CEO of hundreds of companies, such as Agip, Assicurazioni Generali of Venice, the Sade electric company, *Wagon Lits*, Porto Marghera, and various cultural institutes such as the Venice Biennale and Ismeo.

To evaluate a man, let us observe him when he falls from grace. After the Italian armistice on September 8, 1943, he was persecuted by fascists, anti-fascists, and Germans alike. Kappler, the famous SS commander who ordered the shooting of the hostages at the Ardeatine caves, threw him in jail. But his mouth, throughout his life, never uttered a word of resentment or pessimism. He was later released. A peerless entrepreneur and a diplomat, he boosted

employment having mines excavated, power plants built and then pipelines, railways, ports. He produced wealth for himself and others and invested it in what he loved most: beauty and culture.

He was the man who single-handedly electrified and industrialized Italy. In three years as Minister of Finance, in 1925, he reduced the enormous Italian debt and negotiated war debts with the American financial elite, whose trust he enjoyed.



American capitalists at the reception to honor Volpi. 1925

Volpi did the same in England with Churchill who would call him *cursed Italian* because he managed to get a very low interest rate on war debts, and for this the *Bulldog* would be harshly criticized by the English Parliament. He balanced the state accounts. He loved archeology, and brought to light Leptis Magna and Sabratha in Libya. He restored and embellished all of Venice at his own expense.



Ca' Vendramin Calergi restored by Volpi and donated to Venice

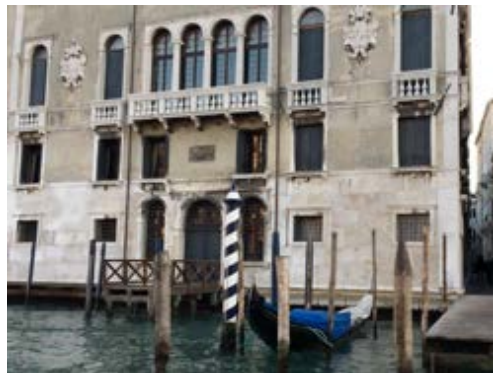
Most people ignore it, though. He brought music and cinema to Venice and created the Volpi cup. He ruled over Tripolitania during five years, turning it into a paradise. He created the ISMEO, in Rome, to promote Italy's relations with the eastern countries, remaining as usual behind the scenes. He was a friend of the Minister of Finance of Serbia, the King of Montenegro, and the Venetian nobility. He was the example and the representative of the noblest and most ethical Freemasonry.

A man of a thousand talents, Volpi was born in Venice on November 19, 1877. We can see him as a young man in a photo taken after he finished high school. The following year he would enroll in Law course at the University of Padua. He was of medium height, with smiling eyes, overwhelmingly likeable and self-confident and had promised himself that he would become rich. A couple of years later, in 1897, after a few exams with barely good grades, and experiencing an unfavorable economic situation, he dropped out of university and began travelling in search of work opportunities.

He lost his mother at the age of nine, while his father, an engineer with a Garibaldian past, passed away in 1898. As one of his schoolmates, the Lawyer Carnelutti, would later affirm, he was unsure whether to enlist in the navy but then ended up opting for trade. He left for Hungary and began working in the agricultural sector. In July 1900 he founded a mining company, based in Venice, for the exploitation of an anthracite deposit located in Carnia.

Self-taught in everything, he surpassed anyone in anything he undertook, even in war. For his courage and his successes in Libya he was given the title Count Volpi *of Misurata*. He always had an air of noble detachment and, for his bonhomie, was called by the Venetians "*il Paron*" or the master par excellence. For his friends, however, he was just *Bepi*, short for Joseph. He never learned English properly, since his preferred area of action went from the Balkans to Turkey.

He purchased the Palladian Villa Maser, near Treviso, decorated with frescoes by Paolo Veronese, and had it restored. This way, he set the example of what art, friendship, magnanimity, munificence and love for beauty and culture are. Yet nowadays he is only remembered for the Volpi cup, an award given at the Venice Film Festival.



Venezia. Palazzo Volpi on the left side of Canal Grande, opposite Palazzo Donà della Trezza



Modesty of the Master of Masters. G. Volpi, doorbell of Palazzo Volpi in Venice.

27. On the Master of the **Fourth Ray Serapis Bey** alias **Yaqub Sanua** alias **Abou Naddara Zarqa** (the man with the blue glasses), 1839-1912



From Alice A. Bailey we know that *Serapis* is a *Fourth Ray* Master working in painting, music and dramatic production.³⁸⁹

Here I reply to questions of a few friends.

"Why did Sanua choose the pseudonym *Serapis* Bey as his name?"

From a letter of Emperor Hadrian addressed to his brother-in-law, Consul Urso Servianus, we know that Serapis was a God worshipped equally by all peoples in Alexandria, Egypt. The name was adopted by *Sanua*, a Jew by birth, because "although he wrote essentially for Islam, he abhorred the dangers of fanaticism and advised the comparative study of religions, while rejecting the exclusivism of any single religious approach."³⁹⁰

Moreover, *bey* is the title given to those who were part of the Ottoman administrative authority, and we know that from 1863 to 1869 Sanua was a professor at the Faculty of the Cairo Polytechnic Institute, with only French and English as teaching languages, and was under the auspices of the Ottoman Sultan, as described by Dor Bey.³⁹¹

³⁸⁹ Alice Bailey, *Human and Solar Initiation* p. 60, Lucis Publishing Company, New York, 1967.

³⁹⁰ Irene Gendzier. *The Practical Visions of Ya'qub Sanu'* p. 8. President and Fellows of Harvard College, 1966.

³⁹¹ Dor Bey, *An account of the Systems of Public Instruction in Belgium, Russia, Turkey, Servia and Egypt*, p. 88 (Washington, D.C., Government Printing Office, 1875.)

"Where was Sanua born and where did he study?"

This polyglot genius was born on February 9, 1839 in Cairo from an Italian father and an Egyptian mother. He showed a precocious talent, since at the age of twelve he could write poetry in Arabic, Italian, Hebrew and French; he read the Old Testament in Hebrew, the New Testament in English and the Koran in Arabic. At the age of thirteen he recited a panegyric to *Ahman Yakan Pasha*, of the Alawite ruling house of Muhammad Ali Pasha: he made such an impression on the Pasha that he decided to send the youth to study at his expense in Livorno, Italy, for a period of three years. It was there that *Sanua* began to take an interest in theater, attending local plays and perfecting his Italian to such an extent that, later on, he would write three plays directly in this language. Moreover, in his works he would take inspiration from the improvisation abounding in the Italian *commedia dell'arte*. Upon his return to Egypt, the death of his father and of his patron forced Sanua to become a teacher for the families of the court.

At home he had already learned Arabic, Hebrew, Italian and Turkish, to which he later added English, French, German, Portuguese, Spanish, Hungarian, Russian, Polish and Persian. In Cairo he continued to cultivate his interest in the theater, attending plays staged by two European companies and then helped to set some productions in French and Italian in the *Azbakiyya* gardens. All this was financed and encouraged by *Khedive* Ismail Pasha.

In 1870 he founded in Cairo his own theater company, *The National Theater*, known because its plays were performed in dialectal Arabic. It was Jamal ad-Din al-Afghani who encouraged him to write in the language of the people, rather than in classical Arabic, to be immediately understandable and thus educate the masses. He was a true patron of Egyptian theater, for which he also took care of the music, the singing parts and the scriptwriting. As he later wrote in his diary, his criticism of the government in one of his plays, *al-Watan wa 'l-hurriyyah* "*The Homeland and Freedom*," in 1872 aroused the ire of *Khedivè* Ismail and his company was disbanded. His activity gave voice to the oppressed and the poor and in June 1878, the friction caused by his indefatigable patriotism, determined his exile to France, which lasted thirty-four years, like an Egyptian Mazzini.

During his French years, mostly spent in Paris, where he was known as a journalist and a lecturer by the name Abou Naddara Zarqa (the man with the blue glasses), he published the irredentist journal *al-'Urwa al-Wuthqa*, *The Indissoluble Knot*, a title derived from the phrase in Qur'an II:256. "There is no compulsion in religious matters, the straight path is clearly distinguished from the wrong path, and he who rejects atheism and believes in Allah has anchored himself in an indissoluble knot that can never fail, for Allah is He who hears and He who knows." It is the same continuous rope that Mazzini describes with the motto "God and People." It is the Chain of Union of the Freemasons and the Notched Tassel that also adorns the headgear of the Mazzinian Garibaldi, who was in favor of women entering Freemasonry, so much so that he even initiated his own daughter Teresita into it.



Giuseppe Garibaldi, Cincinnatus of the modern era

"Was Sanua a Mazzinian and a *carbonaro*?"

Is it by chance that he studied in Livorno and that he always praised the Risorgimento? Is it a coincidence that his first work, a collection of twenty-two satirical poems published in 1869, in which he scorned the immobility, the Islamic fatalism and the Egyptian backwardness, was titled - in Italian - *L'Arabo Anziano*, as opposed to Mazzini's *La Giovane Italia*? And did not H.P.B., who met Sanua, assert that the only society at that time worth mentioning in connection with occultism was that of the "*Carbonari*?"³⁹²

Who were Abou Naddara's friends?

The traveller and countess Lydia Paskov: beautiful, intelligent and courageous, she consulted with him on everything and he helped her, facilitating her trip to Palmyra in Syria. The singer Agardi Metrovich, whom he invited to perform in his theater; H.P. Blavatsky; the reformist Jamal ad-Din Al-Afghani; the Armenian journalist Adib Isha; the Algerian Sufi Abd el-Kader, all were bound to him by mutual and fraternal friendship. Also, in France, he drew attention at the funeral of free thinker Victor Hugo, champion of the dispossessed, who said that "it is of the hell of the poor that the heaven of the rich is made".

"What religion did Sanua practice?"

According to him, one should be a patriot first and then a religious person. Those who look for a single religious identity in men who have transcended it since they were old enough to reason would be totally mistaken. Men of God belong to all religions, or to none, and transcend them. In a letter to Philippe de Tarazi, a historian of the Arab press, Sanua asked for a partial modification of his biography: he stated that he had never disavowed the faith of his parents, and that he respected the three religions, claiming that his only belief was in God's omnipotence.³⁹³

"Why is Sanua still so little known and almost reduced to anonymity?"

Because he is a universal man and only a few are, even now. With the misfortune of political interference from the Catholic Church in Italy during the twentieth century, how many have studied the works of Mazzini, or read Garibaldi's memoirs in the Italian high schools? They were virtually erased, since the Ministry of Education was led by the Christian Democracy Catholics for fifty years.

The Master looks at the world through his blue glasses, the color of love. He is among the greatest patriots Egypt has ever had. The effectiveness of his satire on the awakening of the Egyptian people exceeded the power of an army. His love for Egypt and for freedom equalled Dante's love for Italy.

He was fortunate enough to be born free of conditioning. "His mother Sara, of Jewish faith, after losing four children during an epidemic, consults the revered Imam in the Ash-Sharani Mosque in Cairo. He informs her that the only way for the next child to survive is to dedicate him to Islam, and to make sure that, during his life, he will defend his faith.

Mother and son kept their promise, Sanua writes with the obvious pride of someone who managed to survive to tell the story."³⁹⁴

³⁹² H. P. Blavatsky, *Collected Writings Vol. I*, p. 107, Theosophical Publ. House, Wheaton, 1988.

³⁹³ Shmuel Moreh, "Yā' qūb Ṣanū': His religious Identity and Work in the Theater and Journalism, according to the Family Archive." pp. 111-129 et 244-264.

³⁹⁴ Sanua, *Memoires* p. 1.

"Is it for profit that he founded the *Egyptian Arab Theater* and the *Abu Naddara* newspaper in 1870?"

Even as a young man, Sanua stated that a life dedicated only to profit and private pleasure would have no meaning for him. Consciences had to be awakened! He fought for an independent parliament, responsive to the will of the people. A sharp observer, as a tutor of the youth at court, he dared, as an actor, to make fun of the *khedive* or viceroy Ismail with his excellent caricatures.

Pioneer and fundamental figure of the Egyptian Arab theater, journalist, playwright, reformer and advocate of a reformed and progressive Islam, he made political satire using easily understandable cartoons; he was the voice of the oppressed and the poor, he was the Mazzini of Egypt and, like him, he served 34 years of exile in France for his tireless patriotism.

"What political direction did he follow?"

"When Ismail Pasha came to power, Egypt's debt amounted to three million pounds: by the time he was expelled, due to reckless spending, it had risen to one hundred million. Egypt's financial debt crisis of 1880 was exacerbated by the loan sharking "12% interest... which brings profits only to a group of ruthless speculators in Cairo, Alexandria, Paris and London" ³⁹⁵

"Why did they call him *le divinateur*?"

On June 22, 1878 when leaving Egypt as an exile aboard the *Freycinet* ship, he was asked to make a prophecy about the old land of the Pharaohs and he simply answered: "*Within a year, give or take a day, he who forces me to leave my country, will have to go abroad too, but he will be driven out of the Nile valley forever! Goodbye, my friends! ...*". Twelve months passed and the prophecy had almost been forgotten when it came true, on time, (the Ottoman Sultan deposed Ismail Pasha on June 26, 1879), to everyone's amazement.³⁹⁶

Speaking of Serapis and Alexandria, I am quoting a phrase by Damascius, the last Platonist who lived there and who offers us the key to the Eleusinian mysteries of Mysteries of the soul or of Demeter.

"The soul descends in incarnation, as does the young Kore or Proserpine;
It is torn to pieces as it happens to Dionysus;
Like Prometheus and the Titans, it remains bound to the body.
It liberates itself by developing and exercising the strength of Hercules;
It gathers its strength with the help of Apollo
And of the savior Athena, the philosophy that truly purifies;
Rises to the causes of its being (gives the spike or Christ consciousness) as Demeter" ³⁹⁷

"Is it so difficult to meet a Master of Wisdom like him?"

It depends. Lin Chi said, "When you meet a fencing master, show him your sword. Do not give your poetry to a man who is not a poet." ³⁹⁸

³⁹⁵ Anonymous, *Egypt for Egyptians. A Retrospect and a Prospect*. Cecil Brooks & Co. London, 1880.

³⁹⁶ A. Lemaitre, *Abou Naddara a Stamboul* p. 9, Paris, 1892.

³⁹⁷ *The Greek Commentaries on Plato's Phaedo, Volume II, Damascius* pag. 80-82 I, 130, Westerink, North Holland Publ. Comp., Amsterdam, 1977.

³⁹⁸ Lu K'uan yü (Charles Luk) *Ch'an e Zen Teaching Second Series*, p. 106, Rider, London, 1975.

28. Hilarion, Master of the Fifth Ray (at the time of H.P.B., before taking a Cretan body)



Sayyed Jamal al-Din Al-Afghani (J.A.A. 1837-1897)

"The cross is the only path to resurrection. There is no other path."
Introduction of the Cretan Nikos Kazantzakis to his book *"Report to Greco"*.

Master Hilarion was Sayyed *Jamal al-Din Al-Afghani* J.A.A. 1837-1897, the polyglot "Sage of the East". He was the Great White Magician who could move and appear at will in any séance or anywhere in the world with his *Mayâvi-rûpa*. A genius and a profound philosopher, straightforwardness and purity incarnate. He who materialized the human form of Katie King. He was the theurge Iamblichus, as stated in the book *Light on the Path*.

The photo above shows him in white gloves while he was seeking admission to Freemasonry in Egypt on March 31, 1875. All the Masters we are talking about in this volume also operated within Freemasonry. The first Lodge, "Isis," founded in 1799 in Cairo by General Kléber, in the retinue of Napoleon, had as its motto *Liberté, Fraternité, Égalité*. They operated under the Egyptian Rite of Memphis. J.A.A. joined various Masonic lodges in Alexandria and directed many of them, such as, for example, the "Star of the East," which operated under the Grand Lodge of England, of which he was Worshipful Master in December 1877.³⁹⁹ He then moved to the Grand Orient de France where he became Worshipful Master of the National Lodge "*Mawfal al-Watani*".

He had the ability to operate in astral, at a distance, in séances; he could make objects appear and the phenomena produced by the famous spirit John King were actually his doing. Notes about him by H.P.B., "John King. I had given him that name for reasons that will be fully explained very soon, and I laughed heartily at the easy way the astral body of a living man could be mistaken for, and accepted as, a spirit."⁴⁰⁰

"I speak of an "Eastern adept, who has since gone for his final initiation," who had passed, en route from Egypt to Thibet, through Bombay and visited us in his physical body... Are there then no other Adepts than Mahatma Koot Hoomi?... I meant a Greek gentleman whom

³⁹⁹ Afshar, Mahdawi, *Documents inédits*, doc. 17, repr. 41; Shalash, *Al-Yahūd wa-almāsūn*, 226-7.

⁴⁰⁰ H. P. Blavatsky, *Collected Writings Vol. VI* p. 271, Theosophical Publishing House, Wheaton, 1975.

I have known since 1860, whereas I had never seen Mr. Sinnett's correspondent (Master K.H.) before 1868." ⁴⁰¹

About John King by H. S. Olcott

"Mme de Blavatsky encountered him fourteen years ago in Russia and Circassia, talked with him and saw him in Egypt and India. I met him in London in 1870, and he seemed able to converse in any language with equal ease, I have talked with him in English, French, German, Spanish and Latin, and have heard others do the same in Greek, Russian, Italian, Georgian and Turkish; his replies being always pertinent and satisfactory" ⁴⁰²

From Anrias we know that Hilarion presided over spiritist phenomena and mediums and that "Neither spiritualists nor scientists realize that they are both overshadowed by my influence." ⁴⁰³

"Adepts function on a plane above personal ambition, unrecognized and unacclaimed; content to be *"as nothing in the eyes of men."* ⁴⁰⁴

"It was Paul of Tarsus in a previous incarnation... From him the world had The Light on the Path" ⁴⁰⁵ (via Mabel Collins) Hence the origin of his other pseudonym, Paulus *Metamon* (Paul transformed).

"It was in an earlier incarnation Iamblichus, ⁴⁰⁶ the great Neoplatonic theurge of Apamea, who was called "Divine and the perfection of all human wisdom by the Emperor Julian." ⁴⁰⁷ He chose as a pseudonym in the theosophical sphere, the name Hilarion from his past incarnation as St. Hilarion of Gaza, a Christian hermit born in 291 who lived in Alexandria, Egypt and Sicily, and died in Pafos, Cyprus in 371.



Pafos, Cyprus. Beach where Venus was born

⁴⁰¹ H. P. Blavatsky, *Collected Writings Vol. VI* page 291, Theosophical Publishing House, Wheaton, 1975

⁴⁰² Mary Neff, *Personal memoirs of H.P.B.* p. 208 Theosophical Publishing House, Wheaton, 1971.

⁴⁰³ David Anrias, (Brian Ross) *Trough the Eyes of the Masters* pp. 47-52. Routledge, London 1971.

⁴⁰⁴ David Anrias, (Brian Ross) *Trough the Eyes of the Masters* p. XIV. Routledge, London 1971.

⁴⁰⁵ Alice Bailey, *Human and Solar Initiation* page 59, Lucis Publishing Company, New York, 1967.

⁴⁰⁶ Mabel Collins *The Light on the Path*, Introduction, p. 1, Reeves & Turner, 1885.

⁴⁰⁷ Julian the Emperor, *To Helios the King*, 157 D.

He was also referred to as Illarion Smerdis, or the Cypriot adept because of this past incarnation of his, so as not to reveal his current identity. In both incarnations he was perfectly chaste. A great freedom fighter in the nineteenth century, both against British imperialism and Muslim despots, and a great reformer of Islam. He created the Pan-Islamic ideal. He spoke of "*Jihad* as persevering creative pursuit, devotion to the welfare of mankind, and pursuit of the truth".

Many of the games he played as a child were considered preparations for his later travels. He once got on a wooden horse, bid goodbye to his parents and sisters, and said he was going off for India, Egypt, Turkey, Afghanistan, and other places.⁴⁰⁸

Al-Afghani, born a Twelver Shiite in Asadabad, Persia, in 1838, was a great friend and advisor of H. P. Blavatsky. They had known each other since 1860 and would then on meet around the world. It should not be forgotten that, as John King, he had the ability to move in the astral like Morya and produce physical phenomena at a distance and at will. H.P.B., however, normally referred to him as Hilarion, since in 1882 he had already become an Adept and Master of Wisdom, taking the fifth initiation and entering the Ashram or group of intimate collaborators of the One whom the Twelver Shiites called the occult *Imam Mahdī*, and the Buddhists Maitreya, incarnation of Love-Wisdom.

In August 1860, H.P.B. arrived with her sister Vera in Tiflis, just in time to see her grandmother Fadeyeva, who would pass away on August 24 that year.⁴⁰⁹ By the end of the year she met Hilarion. Where? Probably in Erevan, Armenia, the place where her marriage with General Blavatsky had been celebrated, near Mount Ararat (see Hilarion's travelogue in Armenia)⁴¹⁰ because this territory, mentioned by H.P.B., was located just south of Tiflis.⁴¹¹ From here Tabriz and then Hamadan, the most important center near Asadabad, J.A.A.'s hometown to which he was returning, could be easily reached.

Where was Jamal ad-Din at that time? "Jamal ad-Din had visited many countries of different religions in 1860. He returned briefly to Asadabad in 1860-61." ⁴¹²

Bombay, India

"Hilarion is passing through here before going to Tibet and has been trying to sort things out. He finds the city of Bombay unlivable from the moral point of view. Hilarion's remarks on India, Bombay, the Theosophical Society in Bombay, Ceylon, England and Europe, Christianity and other subjects are very interesting. "

Henry Olcott's diaries of Feb. 19, 1881.

"The Egyptian operations of your blessed countrymen involve such local consequences to the body of Occultists still remaining there and to what they are guarding, that two of our adepts are already there, having joined some Druze brethren and three more on their way."

15 July 1882 *Letter 16, The Mahatma Letters to Mr. Sinnett* page 113.

Indirect evidence.

JAA "August 1879, expelled from Egypt. At the end of 1879 passes through Bombay then goes to Hyderabad, Calcutta." ⁴¹³

⁴⁰⁸ Nikki Keddie, *Sayyed Jamal ad-Din "al Afghani"* p. 12, University of California Press, Berkeley 1972.

⁴⁰⁹ Jean Overton Fuller, *Blavatsky and Her Teachers* p. 17, East-West Publications, London, 1988.

⁴¹⁰ H. P. Blavatsky, *Collected Writings Vol. III* pp. 211-218, Theosophical Publ. House Wheaton, 1975.

⁴¹¹ H. P. Blavatsky, *Collected Writings Vol. III* p. 214, The Theosophical Publ. House, Wheaton, 1975.

⁴¹² Nikki Keddie *Sayyed Jamal ad-Din "al Afghani"* pp. 32-33, University of California Press, Berkeley, 1972.

⁴¹³ Nikki Keddie *Sayyed Jamal ad-Din "al Afghani"* p. 449, University of California Press, Berkeley, 1972

H.P.B. received the story "The Animated Violin" signed Hilarion Smerdis dated Cyprus October 1, 1879! ⁴¹⁴ Is this a coincidence?

A testimony of Wilfred Scaven Blunt, famous for his anti-imperialist conception, allows us to reconstruct who the Masters Hilarion and Serapis are. It is dated June 6, 1883. Blunt, who first met the Egyptian patriot, journalist, and playwright Yacob Sanua through Al-Afghani, describes the relationship between the two exiles in Paris as that of two close friends.⁴¹⁵ Even the English secret service was aware that Al-Afghani secretly financed Sanua's irredentist newspaper *al-'Urwa al-Wuthqa*. The following year, on March 28, 1884 exactly, H.P.B., Olcott and the two Bengalis Mohini and Babula arrived in Paris from Marseille, and as soon as they arrived they rushed to meet Sheikh Jamal-al-Din. Here we link to Blunt's testimony,

"We found Jemal-ed-Din in a little room eight feet square at the top of a house in the Rue de Seize, where he and Abdu edit a newspaper called the 'Indissoluble Link.' Almost at the same time came in a very curious party of strangers who quite filled the room a Russian lady, an American philanthropist, and two young Bengalis who announced themselves as Theosophists, come, they said, to consult the great *Sheykh*. They talked an extraordinary jargon about humanity, but seemed kind-hearted people, and so full of their cause as to take no notice whatever of our presence. The main object of their visit was to inquire about the *Mahdi*, whom they were all most anxious to believe in as a humanitarian, but they were perplexed about the slave trade, and they cross-questioned the *Sheykh* as to the *Mahdi's* principles on that head." ⁴¹⁶ I have to say that he could have dwelt much longer on this encounter.

We can never fully understand the actions of the Masters of Wisdom, if we do not consider their quality of soul prescience, which they possess from childhood, or that of seeing into the future. Besides the memories of the soul of J.A.A, another example such as that of the purchase of the Adyar property by H.P.B. and Olcott should be sufficient for those who doubt the existence of the Masters of Wisdom.⁴¹⁷

A brief and providential apparition of the Master to Soobiah, the main protagonist and promoter of the purchase of the Adyar seat in June 1874, the month of the beginning of Master M.'s pilgrimage to Rameshvaram, made it possible for H.P.B. to settle in the prestigious seat in December 1882 eight months and six months later without spending any money!

On the episode of the advance loaned by Judge Muthuswami Chetty, Soobiah's father, to Olcott for the purchase of the property see the following article by Soobiah.⁴¹⁸

Both H.P.B. and Hilarion had been authorized to tell lies when necessary, in order to conceal who the Masters were. Let us return to the hitherto well-kept secret of Jamal al-Din and his meeting with the Masters of Wisdom.

Aged 16, JAA, accompanied by Abu Torab, left for India. Jamal was sent there by his very pure teacher and generous leader of the Twelver Shiites, Shaikh Murtazā Ansārī, to protect him from death threats he had received, out of envy, in Najaf, Iraq, since someone had already rumored that he would be the new *Mahdī*.

⁴¹⁴ H. P. Blavatsky *Collected Writings Vol. VI* p. 354, The Theosophical Publ. House, Wheaton, 1975

⁴¹⁵ W. Scaven Blunt, *Gordon at Khartoum* p. 47, S. Swift and Co. Ltd, London, 1911.

⁴¹⁶ W. Scaven Blunt, *Gordon at Khartoum* pp. 208-209, S. Swift and Co., Ltd, London, 1911.

⁴¹⁷ <https://www.blavatskyarchives.com/chettypurchase.htm#>

⁴¹⁸ G. Subbiah Chetty, <https://www.blavatskyarchives.com/chettypurchase.htm#>

Jamal was endowed with rare logic and intelligence. As Mulla Haidar, his fellow student in Najaf said, he had such a good memory that he could retain anything even if he had heard it just once.⁴¹⁹ He later became a polyglot, speaking at least ten languages well. He then made a dedication to this first teacher of his, calling him the leader of scholars, the quintessence of the learned, and wished him a place in paradise, and a high rank with God.

According to Homa Pakdaman, his nephews Sayyid Lutfallāh Asadābādī and Mirza Lotf-Ollah, stated that Jamal-ed-Din, embarked for India from the port of Bushehr, arriving there in the middle of the year 1271, modern 1855. He visited, in turn, Bombay and Calcutta, with the intention of perfecting his European sciences and the new mathematics; he left the country during the year 1273/1856, at the age of nineteen. From India then, he went to Mecca (1856-7) and, from there travelled to Karbala and Najaf.⁴²⁰

Of his life in India, which lasted for a period of more than two years, almost nothing is known. We do know, however, from his great-grandson Abu al-Hasan that his difficulties with the mullahs of Najaf were due to the fact that he did not fast during the month of Ramadan, and that he went to India because he expected to find greater religious freedom there.⁴²¹

Being Persian, a philosopher, an anti-imperialist and a believer in freedoms, what Indian state could have been better for Jamal than Kashmir? In this country the court language was Persian, and esoteric, philosophical and Muslim studies as well as the demands of independence from the Western powers enjoyed the support of Maharaja Ranbir Singh.

Did Jamal also witness the coronation of the immortal Morya, or Maharaja Ranbir Singh in 1856, who would later become related to the Christ or the Occult Imam? Karma conditions and brings together!

The Christ or Imam at that time was Maharaja Raghunat Singh, who resided at Ramkot in Kashmir, and who is now called Maitreya by the Buddhists. Ranbir Singh raised the Raghunat Temple in his honor in Jammu, which still exists today.

JAA became the trusted man of Maharaja Ranbir Singh in the Middle East. Ranbir financed and supported him for his first mission in Afghanistan, with full freedom of action.

After he had completed his mission (having been advisor to the Emir of Afghanistan) but having made an enemy of him for asking him to grant the constitution, he left Kabul on November 6, 1868, and wrote the following verses:

“The English people believe me a Russian
The Muslims think me a Zoroastrian
The Sunnis think me a Shiite
And the Shiites think me an enemy of 'Alī
Some of the friends of the four companions have believed me a Wahhābī
Some of the virtuous Imamites have imagined me a Bābī
The theists have imagined me a materialist
And the pious a sinner bereft of piety
The learned have considered me an unknowing ignoramus
And the believers have thought me an unbelieving sinner

⁴¹⁹ Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghanī. A Political Biography*, p. 16. Univ. of Calif. Press 1972.

⁴²⁰ Homa Pakdaman, *Djamal-ed-Din Assad Abadi dit Afghani*. G.-P. Maisonneuve et Larose Paris, 1969.

⁴²¹ Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghanī. A Political Biography*, p. 16-17, Univ. of Calif. Press, 1972.

Neither does the unbeliever call me to him
 Nor the Muslim recognize me as his own
 Banished from the mosque and rejected by the temple
 I am perplexed as to whom I should depend on and whom I should fight
 The rejection of one requires affirmation of the other
 The affirmation of one makes the friends firm against its opposite
 There is no way of escape for me to flee the grasp of one group
 There is no fixed abode for me to fight the other party
 Seated in Bālā Hisār in Kabul, my hands tied and my legs
 broken, I wait to see what the Curtain of the Unknown will
 deign to reveal to me and what fate the turning of this malevolent
 firmament has in store for me.”⁴²²

At the end of his life, like many men of God, he also gave his body for the cause, and suffered what is called a Christic death, dying poisoned in 1897 at the hands of Sultan Abdulhamid II, of whom he was a guest.

"Not afflicted by prison, nor disturbed by impending death, imprisoned for defending human freedom, I go to meet death so that humanity may survive." ⁴²³

His corpse was never found because, if an autopsy had been done, it would have revealed both the arsenic injected by the Sultan's dentist and the ingratitude of Abdulhamid II who had hitherto invited, paid for, and housed him in a gilded prison, to render his ideas harmless. Even in the case of another freedom fighter, Napoleon, to whom we Europeans should be grateful for the abolition of the "Holy" Inquisition, which sent people to death not for their crimes but *for their ideas*, the analysis carried out on Napoleon's corpse at St. Helena, centuries later, revealed that he was poisoned with arsenic, to avert the possibility of a second escape.

Here is the gratitude men reserve to those who have devoted their lives to making them appreciate freedom, reason, and tolerance! We should all follow the motto of Thomas Paine, advocate of free thought in his *The Age of Reason*, "The world has been my country and doing good my religion." ⁴²⁴

Jamal al-Din Al-Afghani was aware of the Franco-British agreement, which allowed the English to act freely in Egypt, in exchange for not interfering in the French action in Morocco. From April 1871 until his expulsion, he did everything in his power to free Egypt from the English grip. He was exiled in August 1879, following an evening invective at the Hasan Mosque in Cairo, in front of 4,000 people, in which he foresaw three years in advance the intentions and ambitions of the British on Egypt, the gateway to India.⁴²⁵ The British landed in Egypt in August 1882 and their occupation lasted 70 years!

As reported by Jamal's English friend Wilfrid Blunt, his eloquence and memory were phenomenal, and he could speak on any subject: grammar, science, philosophy, religion, his knowledge being almost universal.⁴²⁶ He was first and foremost a philosopher, a polyglot, a *maître à penser*, and had a large group of first-rate intellectuals as disciples, whom he initiated

⁴²² Nikki Keddie, *Sayyid Jamāl ad-Dīn Al-Afghānī. A Political Biography*, p. 54, Univ. of Calif. Press, 1972.

⁴²³ *The Life and Thought of Seyyed Jamal-ed-Din Assabadi*, page 117, edited by Mohammad Reza Majidi.

⁴²⁴ Thomas Paine, *Delphi Classics Complete Works of Thomas Paine* p. 2079.

⁴²⁵ Elie Kedourie, *Afghani and Abduh* p. 29. Frank Cass & Co. Ltd. London, 1966.

⁴²⁶ Wilfrid S. Blunt, *Secret History of the English Occupation in Egypt* p. 77, Alfred Knopf, New York, 1922.

into patriotism, love of freedom, journalism and creative expression. He encouraged Yacoub Sanua to write satire and continue working on theater and Adib Ishaq to dedicate himself to writing and journalism (so much so that no one wrote before and more fiercely than him about democracy in Egypt). Furthermore he encouraged Mohammed Abduh and Saad Zaghloul (1857-1927), leaders in the struggle for Egyptian independence, to engage in politics.

In France he sympathized with Georges Clemenceau, Victor Hugo, Renan, Flammarion and Madame Juliette Adam, who attended *La Société Théosophique d'Orient et d'Occident*. His thought emphasized the rationalism of early Islamic thinkers (*salaf*) in contrast to the superstition of the current times; later his work would be continued by Abduh's disciple, the Syrian Rashid Rida, editor of the Cairo newspaper *Al-Manar*.

"In August 1879 Jamal was expelled from Egypt. In late 1879 he passed through Bombay and went to Hyderabad and then Calcutta. In November 1882, he left India."⁴²⁷

A disciple of his, the ideologist Muhammad Abduh, whose ideas had great influence over the Islamic countries, and who would later become a judge and a mufti (the highest official authority on religious law matters) in Egypt, held him in such high esteem that it bordered on adoration. He was right, never was a man so free from hypocrisy, fear, thirst for power, desire for money and sex as he was! Jamal al-Din hid his Persian origins because his goal was the union of the two great Islamic factions, the Sunnis and the Shiites. Those who claim otherwise, that he did so for lack of courage, and there are many of them, either never knew him personally or failed to judge his uniqueness and greatness.

Men of this temperament always tell the truth, they do not lie, because they do not need to lie and are not afraid to die, and if they do, it's *always* for the good, or to save lives.

For example, in 1857 at Bushehr he saved the life of Bavānātī, the Persian teacher of Edward Granville Browne, from an angry mob: taking on as a *Sayyed* (a descendant of the Prophet) the responsibility of punishing him as a blasphemer, he indeed facilitated his escape. This is because he himself had encountered since his youth the scourge of intolerance.⁴²⁸ Just like Jesus, who stopped the crowd that wanted to judge and stone an adulteress. Bavānātī and Browne would always be grateful to him.

In front of an intolerant crowd, Jamal hid the good he had done with one hand and used the other to publicly state that, with the help of some Afghans, he would beat up and punish the blasphemer. This is the *Malamati* Sufi technique. It is the motive that justifies the actions and thus, while showing patience towards those who are subjugated by the mindset of unloving guides, yet he is inexorably critical of the latter. As a consequence of this clash of thought, of his courage to ask the powerful who resorted to his advice to give up part of their privileges and to grant the constitution, he had to resign himself to his multiple exiles.

He was also accused of being the instigator of the assassination of Nāsir al-Dīn Shah of Persia, killed on May 1, 1896. Although he affirmed that killing that bloodthirsty tyrant, who used to go out preceded by executioners dressed in red and armed with axes, was a good thing, he denied playing any part in the affair, and at the same time he claimed not to be in any way attached to life, of whose insignificance he was only too conscious.⁴²⁹

⁴²⁷ Nikki Keddie, *Sayyed Jamal ad-Dīn "al Afghani"* p. 449, University of California Press, Berkeley 1972.

⁴²⁸ Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghani. A Political Biography."* p. 23 Univ. of California Press 1972.

⁴²⁹ Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghani. A Political Biography."* pp. 412-413, University of Cal. Press 1972.

The murderer, Mirzā Rizā, was a deranged man whom JAA had taken the trouble to cure out of pity a year earlier, since he had been in chains for years in the Shah's prisons; the murderer, having learned that JAA himself had also been imprisoned, wanted to avenge him, since he was extremely grateful to him. According to journalist Federmann, JAA's answers to the accusations were these: "I am but a messenger of thought and truth, and I do not lay hands on men. I have striven and still strive for a reform movement in a rotten Orient, where I would like to substitute law for arbitrariness, justice for tyranny, and toleration for fanaticism." ⁴³⁰

The Masters of Wisdom leave few traces because they do not glory in their work, so it is not possible to provide clear evidence of their action, except through statements of their disciples. Yet we can piece together the friendship between H.P.B. and JAA. Both were revolutionaries and H.P.B. was at Garibaldi's orders. Among the Carbonari, treason was punished with death, as highlighted by the bomb attack Orsini carried out on Napoleon III. The latter was already a Carbonaro aged sixteen and then, after rising to power, had abandoned the cause. H.P.B. accidentally saved the life of one of them, the *carbonaro* opera singer Agardi Metrovich. "I met this man in 1850, stumbled upon his apparently dead body in 1850 in Pera, Constantinople (now Galata, Istanbul) ... ⁴³¹ They were both friends with the pan-Slavist Katkov, who owned the *Moscow Gazette* and invited JAA to Moscow in May 1887. He would return there again, after Katkov's death, in February 1888 and September 1889.

Katkov, considered by H.P.B. a true Russian patriot and a sincerely religious man, had published in the same newspaper, from November 30, 1879 to January 1882, 39 installments of what would later become H.P.B.'s book "*From the Caves and Jungles of Hindustan*".

Early in November 1867 H.P.B. was inflicted five wounds during the battle of Mentana, near Rome, while fighting against the papal troops alongside Garibaldi, who was then Grand Master of Freemasonry of the Egyptian *Memphis and Misraim* rite. JAA joined the Italian lodges *Luce d'Oriente*, *Nilo* and *Mazzini*, and the English *Star of the East Lodge*, of which he became Grand Master, and to which Abd al-Salam al-Muwaylihi, Adib Ishaq, Salim al-Naqqash and the future nationalist leader Saad Zaghloul belonged. He later moved on to the Grand Orient de France where he became Worshipful of the "*Mawfal al-Watani*" "The National Lodge."

Meanwhile, Prince Halim was elected Grand Master of the Grand Orient of Egypt. JAA rebelled against the English principle that within the lodge one could not talk about politics and moved to the Freemasonry of the Grand Orient of France applying to it on March 31, 1875. "Jamāl al-Dīn al-Kābulī asks the Brothers of Purity *Ikhwān al-safā*, invokes the faithful companions, *Khullān wafā*, guides of the sacred Masonic organization... that they are willing and favorable to receive me in that pure organization." ⁴³²

On April 7, 1876 Jamal al-Din was initiated into the lodge *La Lumière d'Egypte*, of which the future Khedive Tawfiq was also a member. ⁴³³

Ranbir Singh, Garibaldi, Katkov, H.P.B. and J.A.A. were all great fighters who defended freedom. Yet, even today, some churchmen accuse them of being mercenaries and self-interested, false and selfish people, while they were in fact God's right-hand, actually helping mankind! Men often see their mentality, their character, their fears, and their own misery reflected upon others!

⁴³⁰ Nikki Keddie, *Sayyid Jamāl ad-Dīn "Al-Afghanī. A Political Biography*, p. 411, Univ. of Calif. Press 1972

⁴³¹ H. P. Blavatsky, *The Letters of H. P. Blavatsky to Sinnett*, p. 143 and 189, T. Fisher Unwin, London, 1925.

⁴³² Afshar Madhavi, *Documents inédits concernant Seyed Jamal Al-Din Afghani*, document 16, Publications de l'Université de Tehran, Tehran, 1963.

⁴³³ M. Sabry, *La genèse de l'Esprit National Egyptien*, p. 143. Librairie Picart, Paris, 1924.

This first period of freedom for some nations was followed by the other great cause, which was to bring down the aggressive and materialistic dynasty of the Hapsburgs. It must be remembered that the Rakoczys spent their entire life freeing Hungary from the oppression of Austria. Autonomy was granted to the individual parts of the Austro-Hungarian empire only after the First World War, with Woodrow Wilson's fourteen points statement. In 1826, Mazzini, at his first assignment to establish a *vendita* ("shop" – a carbonaro group), the equivalent of a Masonic lodge, in Tuscany, came dangerously close to death when he criticized the leaders of the *Carboneria*, accusing them of slowness in action, as "*the Order, whenever it found rebels, crushed them.*" He was threatened, but challenged anyone in a fit of rage, decided not to leave for Tuscany, and stated: let *the Order* crush him too! ⁴³⁴

H.P.B., who was the sincerest person in the world, no matter what the ignorant may say, said of her relatives: "I never allowed people know *where* I was or *what* I was doing. Had I been a common prostitute, they would have preferred it to my studying occultism." ⁴³⁵ That is the reason for such reticence! That I had to endure a similar treatment, more than one hundred and twenty years later, testifies to the persistence of religious intolerance, to how the consciousness of humanity changes very slowly and to how few are those who seek new ways.

Helena Blavatsky and J. A. A. had the same way of speaking to the powerful, be them the British, the Sultan, or the Shah. They were straightforward, lacked deference, they were unceremonious and not afraid to contradict them or express their thoughts. They did not flatter them and refused their medals, because they were lovers of truth, humanity, and tolerance.

While traveling around the world, they went, strangely enough, to the same places at the same time. For example, they went to Kashmir for the coronation of their Master Ranbir Singh at Jammu in February 1856, to Istanbul in October 1865, to Cairo in August 1869, and to Cyprus in March 1871.

Meetings and chronology of related events.

H.P.B. met J.A.A. in exile, while he was travelling from Istanbul to Cairo via Cyprus.

H.P.B. "I went with the third ship through the new Suez Canal, if I remember correctly, in 1870. I went to Cyprus, then in April I think, got blown up in *S. S. Eunomia*; I went to Cairo from Alexandria in October 1871." ⁴³⁶

H.P.B. arrived in Cairo in October 1871 (Letters to Sinnett p. 215).

J. A. A. had been in Egypt since March 1871. Muhammad Abduh *Memories* p. 34-46 ed Ṭāhir at-Ṭināhī, Cairo 1963.

H.P.B. landed in Alexandria after the shipwreck of the *SS Eunomia*, July 4, 1871, near Spetses Island. Heedless of Hilarion's advice not to do so, in October 1871 she founded in Cairo, along with the French Madame Sebir, a Spiritist Society to investigate the mediumistic phenomena; this proved a failure and did not last longer than a week.

April 1872

JAA was still in Egypt.

The Russian relatives of H.P.B. were worried because they had not seen her in nine years, and had been informed by her in a letter that she was going to embark on the ship *S. S. Eunomia*, which later turned out to be shipwrecked; they asked their friend since 1850, Agardi Metrovich, for news about her. Metrovich was then in Odessa and had to travel to Egypt on business, and they begged him to accompany her home upon his return.

⁴³⁴ Giuseppe Mazzini, *Mazzini Works Vol. II Autobiographical Notes*, page 41, Rizzoli Milan, 1967.

⁴³⁵ H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 154, T. Fisher Unwin Ltd., London, 1925.

⁴³⁶ H. P. Blavatsky, *Letters of H. P. Blavatsky to A. P. Sinnett*, p. 215, T. Fisher Unwin Ltd., London, 1925.

Hilarion, or J.A.A. then bodily in Egypt, revealed to her that the *carbonaro* A. Metrovich would be in mortal danger and would die on April 29. Some Maltese monks were about to set a trap to kill him, since he had personally offended the pope. In order to avoid him such a demise, H.P.B. had him arrive directly at her lodging in Cairo, at the *Hôtel d'Orient* and, following Hilarion's advice, she prevented him from leaving the place for ten days. In spite of this, after five days the brave A. Metrovich was fed up with being locked up and secretly fled to Alexandria.

A few days later H.P.B. received a telegram from her friend, Countess Lydia Pashkoff who informed her about Agardi Metrovich's state, who was lying ill in a small Hotel in Ramleh, a suburb of Alexandria. H.P.B. reached him but later wrote, "I arrived too late." She found him in pain, lying in bed with a monk by his side. Knowing how much he hated priests, she called the police to kick the monk out and he showed her his fist while being ushered out. The doctor claimed it was typhoid fever, but she thought he had been poisoned.

Metrovich had gone to Ramleh on foot and along the way he had stopped at the hotel of a Maltese man, whom he had seen talking to two monks, to drink a glass of lemonade. As soon as he had arrived in Ramleh, he had fallen unconscious to the ground. His agony lasted ten days, during which time Blavatsky tended to him, while he incessantly invoked his dead wife, whom he had adored, and who lied buried in Tiflis, Georgia.

Metrovich died on the day announced by Hilarion. No church would agree to bury him in a Christian cemetery. She asked for help from some Masons, who were afraid and refused. So, after sunset, H.P.B. paid a *fellah* to carry his remains to the beach and buried them under a tree, helped by a hotel servant and an Abyssinian disciple of Hilarion.⁴³⁷

H.P.B. and Hilarion or Al-Afghani would meet again in Bombay in December 1879 and November 1882, in London in January 1883, in Paris in July 1884, and again in London in April 1886.



Sayyid Jamāl ad-Dīn Al-Afghānī

Master Hilarion then founded the esoteric center of Halcyon in California, which still exists, dictating his teachings telepathically to his disciple Francia A. La Due. In particular the *Theogenesis* volume, which is the sequel to the Secret Doctrine, and the undisputed compendium of all the doctrines of humanity from primordial times.

⁴³⁷ Jean Overton Fuller, *Blavatsky and Her Teachers* p. 29, East-West Publications, London, 1988.

Master Hilarion is a great experimenter in the highest human possibilities and presides over the Fifth Ray of Science, inspiring and protecting many scientists of the highest order, such as the theosophist Edison, the Curies (see the chapter on Shivapuri's life) and Tesla.

Example of a prophecy by Master D.K. "Three great discoveries are imminent... the first is the releasing of the energy of the atom." ⁴³⁸ Dictated before April 1933 and published in 1934.

Many admire theoretical physicists and mathematicians, but in the last century a single man, Enrico Fermi, a physicist of great affability and helpfulness, endowed with an intuition combined with rare practicality, was able to ensure *the unlimited energy* of the New Nuclear Age by *experimentally achieving three goals*.

In Rome, on October 22, 1934, by bombarding the uranium atom with neutrons, he produced *its fission* or its decay into simpler elements. It had seemingly happened by chance, when, in a last-minute inspiration, he had replaced a lead plate with a paraffin block. Then in Chicago he personally led the construction of the first nuclear fission reactor with graphite and uranium, which produced *the first nuclear chain reaction*, pronouncing on December 2, 1942: "The reaction is self-sustaining, the curve is exponential!" i.e. the famous 'We're Cookin!' ⁴³⁹ or 'We are producing energy!'

Then in the summer of 1944, he unblocked the work at Los Alamos, which had come to a standstill due to unforeseen technical problems, at the request of its Director Oppenheimer, who never made any major discoveries. The latter headed a stellar group of 125,000 US scientists in the Manhattan Project, working on the construction of the first atomic bomb. Although Oppenheimer was contemptuous of Fermi, who was reluctant to use the atomic energy for war purposes, when he himself proposed the game "Who would you like to be on your day off?" he chose to be Fermi, perhaps revealing a certain envy.

There was a celebration when Fermi's collaboration was announced in April 1943 and mathematician John von Neumann, in front of Edward Teller, father of the hydrogen bomb and many others, symbolically said: "I announce with the greatest joy that we have a pope!" He was not just a theorist but, as the young genius Richard Feynman said in Chapter 19 of D. Schwartz's book '*The Last Man Who Knew Everything. The Life and Times of Enrico Fermi, father of the Nuclear Age*', Fermi's ability to interpret the results of mathematical calculations, to extrapolate laws from them, and - a rarity for any scientist - to materialize them into *working experimental designs* was tenfold his own. An unparalleled genius and a physicist, still underestimated in all his greatness despite his Nobel Prize, he strangely taught at Arcetri like Galileo Galilei, his Italian forerunner in the science of physics.

He untimely passed, aged 53, from stomach cancer. He was the closest person and the *first to access the site of the first nuclear test*, the Trinity test, calculating instantly its power in kilotons. He carelessly gave his life, fully aware of the risks associated with radioactivity, so that others could benefit from an *inexhaustible energy that for him should have been used for humanitarian purposes*. We can learn from his example: "Love, which is not emotion or sentiment... *but it is the fixed determination to do what is the best for the whole of humanity...* and to do this at any personal cost and by means of the uttermost sacrifice." ⁴⁴⁰

⁴³⁸ Alice Bailey, *A Treatise on White Magic*, p. 333-334, Lucis Publishing Company, New York, 1969.

⁴³⁹ David Schwartz "*The last man who knew everything. The Life and Times of Enrico Fermi, father of Nuclear Age*", Cap. 17, Basic Books, New York, 2017.

⁴⁴⁰ Alice A. Bailey, *The Externalisation the Hierarchy*, p. 277. Lucis Publishing Company, New York, 1981.

29. Life of the Master Jesus, of the 6 ray, that of devotion and of religions



Adib Ishaq, 21/1/1856 - 12/6/1885, the genius of Syria

He was fond of saying, "There is no homeland without freedom, no freedom without virtue."

"He who smiles alike on the friends and the foes of the Teacher is unworthy. He who betrays the Teacher, even if only by reticence when speech is needed, may not place his foot on the threshold."⁴⁴¹

It was asked one day of Ramakrishna, the devotional saint par excellence and perpetually in ecstasy, "Bhagavân, the theosophists believe that there are the Mahâtâmâ. Can I ask if they are real beings?" "If you will take my word for it, replied the Master, I say, yes." ⁴⁴²

"God has made different religions to suit different aspirants, times, and countries. All doctrines are only so many paths; but a path is by no means God Himself." ⁴⁴³

Ramakrishna (1836-1886).

"The Master Jesus, Who is the focal point of the energy that flows through the various Christian churches, is at present living in a Syrian body, and dwells in a certain part of the Holy Land. He travels much and passes considerable time in various parts of Europe." ⁴⁴⁴ (Dictated in early 1920)

"The Master Jesus will take a physical vehicle, and with certain of His chelas effect a re-spiritualisation of the Catholic churches, breaking down the barrier separating the Episcopal and Greek churches from the Roman. This may be looked for, should plans progress as hoped, about the year 1980." ⁴⁴⁵ (Dictated in 1924 and printed in 1925).

This last prophecy, then, should refer to the pontificate of Pope John Paul II which began in October 1978.

On May 4, 2001 the pope took the firm initiative, never attempted before, to meet with Archbishop Christodoulos of Athens, primate of the Greek Church, at the Archbishopric of Athens. At that event, the pope stated, "This supernatural bond of brotherhood between the Church of Rome and the Church of Greece is strong and persistent." On March 11, 2002 his visit would be returned by an Orthodox Church of Greece delegation that was privately received by the pope at the Vatican.

As far as the Anglican Church is concerned, on May 29, 1982 John Paul II visited Canterbury Cathedral, the symbolic temple of Anglicanism: a first time for a pontiff. Then in 1989, in Rome, the Archbishop of Canterbury Robert Runcie and Pope John Paul II prayed together.

⁴⁴¹ *Agni Yoga*, sutra 205. Agni Yoga Society, New York, 1997.

⁴⁴² Jean Herbert, *L'enseignement de Ramakrishna*, sutra 543, Jean Herbert, Genève. 1949.

⁴⁴³ *Ramakrishna, The Gospel of Ramakrishna*, by M. p. 643, Trad. Nikhilânanda The Feast of Durga Puja.

⁴⁴⁴ Alice A. Bailey, *Initiation Human and Solar*, p. 56-7, Lucis Publishing Company, New York, 1967.

⁴⁴⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 759. Lucis Publishing Company, New York, 1979.

Ishaq was called the genius of Syria by Victor Hugo who met him when he was in exile in Paris.⁴⁴⁶

He was born in Damascus to an Armenian Christian family. His family was saved by Abd el-Kader when the Armenians were massacred in 1860. He was a student at the Catholic College of St. Vincent de' Paoli in Damascus. A poet gifted with a precocious intellect, he loved writing and began doing so aged sixteen for the Beyrouth newspaper *al-Taqqaddum*, the *Progress*. Since he knew French well, he translated the biographical dictionary titled "*The Contemporaries*" and wrote articles for the three-volume encyclopedic work "*Athar al-Adhar*" or "The Ruins of Time". He became president of the cultural association *Zahrat al-Adab*. He met *Salim Naqqash*, pioneer of the Arab Theater and translated *Racine's Andromache* into Arabic for the French consul.

In spite of the scarcity of funds, he established several newspapers such as the weekly *Misr* ("Egypt", published in Cairo and Alexandria 1877-1879) the daily *al-Tijara* ("Trade", 1878-1879), the weekly *Misr al-Fatah* ("Young Egypt", in Alexandria, 1879), and *Misr al-Qahira* ("Egypt the Victorious", a monthly and weekly publication in Paris, 1879-1880). He collaborated intensively with the Christian Salim Naqqash, who in turn published his own newspapers: the daily *al-Mahrusa* "The Protected from Divine" (which meant Egypt to the people) and the weekly *al-'Asr al-Jadid* "New Era", both as early as 1880. He proposed reforms, stood for political freedom, fundamental civil rights, opposition to despotism, freedom of speech and, being a free thinker, a secular society. These newspapers were the weapons with which he opposed the despotic power of the *khedive* in Egypt and hoped for independence for Lebanon and Syria. He succeeded in Egypt when Ismail, exiled in June 1879, was forced to flee to Naples.

Only someone like Ishaq, a true patriot and a martyr, like Jesus, who not only spoke or wrote about freedom but also practiced it and who suffered persecution, exile and death, could speak in such a profound, excellent terms about the love for that freedom. Unfortunately, his best writings have not come down to us because, after he died, the hatred of some Jesuits against whom he had fought, in favor of a non-denominational public school, raged not only against him but also against his works. His essays on freedom are real gems that will be valuable to reform the Middle East in a progressive sense. Especially *The Free Man* and his *Discourse on Freedom*. In 1876, aged twenty, he went to Egypt to meet Jamal al-Din al-Afghani. He adopted him as his Master and became as indomitable and courageous as him, even though it cost him exile, his health and ultimately his life. He spent all his energy and the little money he possessed to assert these ideals. And he won.

"The thread binding the Teacher with his disciple is the most powerful current and provides an evident defense. How, then, can one manifest one's striving without the Teacher? Those fainthearted ones who say they will go alone do not know the significance of the protecting net. Hence, the non-acceptance of the Chain of Hierarchy gives a result equivalent to destroying the principle of construction. Thus, only with a powerful Hierarchy can one be affirmed in construction."⁴⁴⁷

I would like to clarify, however, that the word *protection* does not necessarily mean that the disciple will not die but that he will succeed in his task of affirming justice. Ishaq's newspapers were constantly shut down, their journalists exiled, and after September 1881 the censorship in Egypt became stronger and the sentences more severe. Egyptian journalism was born under the banner of a great struggle for freedom, threatened by British imperialism.

Ishaq became Al-Afghani's right-hand man and entered the French Masonic lodge led by JAA, *Mawfal al-Watani* "The National Lodge" in Cairo.

⁴⁴⁶ Abdallah Naaman, *Le Liban*, Note 2425, Editions Gliphe, 2016.

⁴⁴⁷ *Hierarchy*, sutra 139, Agni Yoga Society, New York, 1977.

Iskandar al-Azâr, a Greek Orthodox and a Brother Mason, acknowledged him thus: "He lived with a free conscience, in thought, word and deed and died in the same way, mourned by free men and freedom... He preached humanity." ⁴⁴⁸ True Christians and true Masons are those who love humanity regardless of their beliefs.

After death, Ishaq reincarnated in a Syrian body and this is affirmed by A. Bailey, as we have seen, and by David Anrias who, in his book published in 1932, also gives us a portrait of him, characterized by raw-boned features. He affirms that, in his time, he had been Joshua, son of Nun, then Jesus of Nazareth, overshadowed by the Christ, and now, in this new incarnation, he lives in the Holy Land. I will now quote some interesting sentences specially to understand the ongoing situation in Ukraine and to understand that both Russia and America have Sixth Ray personalities: "Great expansion of consciousness is generated not only by collective prayer, but also by collective sacrifice such as that entailed by war. Patriotism is a high ideal which has been grossly taken advantage of by powerful and unscrupulous men manipulated by dark forces... Because these eager souls are guided by feeling rather than thought, they become easy victims for the unscrupulous." ⁴⁴⁹

In 1996 I recommended the whole series of Cyril Scott's books to a friend of mine asking for a selection of spiritual texts to be published in Italy, a project he carried out through the Synthesis Publishing House.

Those who want to know about the actual ideas of Master Jesus in the last century should read Cyril Scott's book *The Vision of the Nazarene* published in 1933.

Despite bearing Scott's signature, the work was given to him by K.H.'s great disciple Ellen Louisa Chaplin, whom Scott calls Nelsa Chaplin in his autobiography "*Bone of Contention*", making an anagram of her name. Like H.P.B., she was often and easily overshadowed by Mahatma K.H., but often also by Master Jesus. Anagrams are the key to understanding the real names of the characters in Cyril Scott's novels, who are always real people and whose names are slightly altered, as he says in his preface, in order not to cause embarrassment to any surviving relatives.

From a young age, Cyril Scott was a disciple of Master K.H. and in 1914 he joined the Theosophical Society as an independent member. He remained in contact with K.H. through the mediation of other disciples, first the astrologer and theosophist Robert King, then the American clairvoyant and theosophist Marie Russak, and finally Louisa Chaplin of Crowhurst, near Hastings, with whom he was in touch for seven years from 1920 to July 27, 1927. When she died, his contact with K.H. was constantly preserved, first by David Anrias, then by his wife Rose Allatini and finally by his second partner, Marjorie Hartston Scott.

In all her writings H.P.B. speaks very well of the Druze people of Mount Lebanon. She says that the soul of Jesus was that of *H'amsa*, the Great Swan, or of the same degree of purity and holiness, and that it reincarnates periodically as the most important of the five hierophants or *Okhals* (wise men) of the Druze. ⁴⁵⁰ C.W. Leadbeater, at page 45 of his book *The Masters and the Path*, published in 1925, mentions the fact that *Master Jesus* lives among them.

In March 1994, along with my cousin, I went to Syria and Lebanon on the trail of H.P.B. I went there with the intention of meeting the Unitarians or Druze, but also to see Baalbek and Palmyra, long before it was devastated, in September 2015. We also visited Maalula where Aramaic was still spoken. It was not an easy journey since the Hezbollah were in Baalbek, so

⁴⁴⁸ Abdallah Naaman, *Le Liban*, Note 2422, Editions Gliphe, Paris, 2016.

⁴⁴⁹ David Anrias, (Brian Ross) *Trough the Eyes of the Masters*, p. 43. Routledge, London, 1971.

⁴⁵⁰ Helena P. Blavatsky, *Isis Unveiled Vol. II*, pp. 310, 378.

there were no tourists, but we passed unscathed and were enchanted at the sight of the temples' cyclopean remains, hundreds of tons of marble.



The author in Palmyra in 1994 from the top of the Druze Castle of Fakhr-al-Din II, and on the right a photo of the Roman Theater, well preserved because it had been covered by the sand for centuries until 1950.



The five-colored star of the *Al-Muwahhidun* symbolizes the gnosis of the Unitarian "*Muwahhidun*" which is derived from Ismailism: the five divine aspects that are always embodied in every age in five wise ministers, each with their own qualities. Green is for "the mind" '*al-'akl*', which is necessary to understand the truth, the spirit of the universe or our consciousness. Red is for "the soul", '*an-nafs*', the animal spirit. Yellow is for "the verb," '*al-kalima*', (the logos in Greek). Blue, '*as-sabik*', is the purest form to express truth, mental power, strength, power or will. White, '*at-tali*', is the revelation of the future, the predictions.

"The *Okhal* (from the Arabic *akl*, intelligence or wisdom) are the initiated or wise men of this sect. They hold, in their mysteries, the same position as the hierophants of old in the Eleusinian and other mysteries." ⁴⁵¹

"As the Tibetan *Hobilgans* are the embodiments of the spirit of Buddha, so the *Okhal Drusi* - wrongly called "Spiritualists" by some writers - are the embodiments of *H'amsa*. Both peoples have a regular system of passwords and signs of recognition among neophytes, and we know that these are almost identical.

In the mystic system of the Druze there are five "Messengers" or interpreters of the "Word of Supreme Wisdom," who occupy the same position as the five Bodhisattva chiefs, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druze "Messengers," or rather their titles - as these names are generic, in both the Druze and Tibetan hierarchies, and the title passes on the death of each to his successor. ⁴⁵²

⁴⁵¹ Helena P. Blavatsky, *Isis Unveiled Vol. II*, p. 309.

⁴⁵² H. P. Blavatsky, *A Modern Panarion*, p. 381 see <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>



The author is pictured on the left with the Holy *Okhals* (wise men) of Lebanon.



The five hierophants of the Unitarians' faith, that of love for the One who is the All.

A statement by Fadi, who used to be one of the martyr Kemal Jumblatt's many bodyguards and who guided us through Syria: "During the attack on the Druze in the 80's, wherever the fourth *okhal* from the left in the photo was present - whom, as you can see, is in continuous meditation - there the bombs either didn't fall or exploded in the air." We were lucky enough to meet him personally, to have his blessing and he also gave us his photo, the last on the right, as a gift.



Maalula as it was in 1994, the country of Prince Mirdad and the convent of St. Tekla.

Ḥamza ibn Ali (985-1021) born in Khorāsān, Iran, was proclaimed Imam in 1017, aged 33, and in 1043 he left his teaching in a series of epistles which form the six volumes called "*Rasa'il al-Hikma*, The Books of Wisdom" and which marked the beginning of a New Era. Announced in Cairo by *al-Ḥākim bi-Amrillāh* (985-1021), this Era started on 1st *Muharram* A.H. (year of the Hegira) 408, according to the lunar calendar or on the evening of Thursday

May 30, 1017 which they consider as the beginning of their sacred day: Friday, when they gather in prayer in the *Majlis*, the council, their sacred place of worship still today. The Unitarians believe in reincarnation. "The Messiah to come will be the same Hamsa, but called *Hakem*, (the Wise One), the All-Healer."⁴⁵³

They also believe in Karma. My friend Sami Nasib Makarem, Professor at the American University of Beirut, whom I met in 1994, quotes: "Ḥamza ibn Ali says in this regard: 'Truly it is your actions that return to you. Whatever difficulties you encounter in your life are the result of your bad deeds.'" ⁴⁵⁴

For example, in Epistles 33 and 35, *Ḥamza* says: "He is the One, but without being numerical." This is the belief in God of the Druze, the belief in the unity of being, expressed through the term *Tawḥīd*, whose English translation as *monism* though doesn't fully express the concept. Ḥamza, for example, calls the divine Will '*Aql* which is identical to the Greek word *Nous* and which cannot be translated with the word Intellect because otherwise, the concepts of Divine Will, Thought and Vision would be lost. I will now quote some phrases of Jesus, as reported by David Anrias.

"But you, my son, and others who in past lives have suffered from the tyranny and the persecution of the recognized exponents of Christianity, and are prone to criticize it for its failures, should bear in mind that it has failed largely because the teachings have become obscured; because misapprehensions have arisen; because Man has not been great enough to rise to the wonderful opportunities afforded him. Nevertheless it is to Christianity that the West owes everything that may be termed its civilization: the care of children and of animals; the consideration for others; the first faint beginnings of co-operation and brotherhood.

Ceremonial, thought by many to be superfluous and tawdry, is still in reality absolutely indispensable. But in the coming cycle it will be raised to a higher level, made more scientific, and will include the cooperation of different types of Devas who, working chiefly through Sound, will enhance the magic and the potency of the actual ritual.

A new religion will be given out, yet it will be but a facet of the old. There is but one religion, as there is but One God. Truth Itself is infinitely greater than can ever be mirrored in all the teachings, the philosophies, the religions of the world. Each of these catches and reflect, as it were, one beam of the Light. Whether the reflection is a true one or not, depends upon the purity of the mirror.

But upon those souls who, albeit mistakenly, perhaps, struggle and suffer for the sake of Truth as they see it, rests ever the blessing of those who would turn every pain and every sorrow and every disappointment into glory, into strength, into future beatitude. Racial development can no more be hurried than can that of a tree."⁴⁵⁵

I will close with a chapter dictated in the 1920s by Master Jesus, still relevant today.

"OF GOVERNMENTS AND RULERS

And we passed by an imposing edifice, in which the Affairs of State were being enacted. And the Master said:

⁴⁵³ H. P. Blavatsky, *Theosophical Glossary* Druzes. <http://www.istitutocintamani.org/libri/Blavatskys-books.pdf>

⁴⁵⁴ Sami Nasib Makarem, *The Druze Faith*, p. 113, Caravan Books, Delmar, New York, 1979.

⁴⁵⁵ David Anrias, *Through the Eyes of the Masters*, p. 44, Routledge & Kegan Paul, London, 1932.

"Ah, my brother, what greater delusion than to believe that the world at large can be governed by men deficient in uprightness, whose striving it is to outwit their fellows, and who scorn not to lie and cheat and deceive the multitudes when it benefits their purposes?"

Order and crookedness - these, forsooth, are incompatibles; so how can Rulers with crooked minds and morals, and conscience create and preserve order in a disordered world?

Verily, respect for those who govern is a prerequisite to sound government, for people are more ready to obey those whom they revere and who set to all a noble example. But who, I ask, doth respects liars and cheats, the cheaters, the promise-breakers, and the excuses-finders? Nay, often are such men merely targets for ridicule and contempt.

Adepts of plausibility are they and the craft of decrying their opponents, but little there is of altruism in their hearts. Nevertheless, a few altruists I see among them, who strive to make their voices heard, only to be shouted down alas, as unpractical dreamers, visionaries and inexpert diplomats.

In the world of affairs, two kinds of diplomats there are, as thou knowest well; the one clever at constructing ambiguous phrases, and the other, skilled in the gentle art of smoothing out rough places. Ah, would that to-day there were more of the latter type to throw oil on the billows of man's contentiousness. Yet this I do say; there will be when the evil age of Power-Politics hath passed away.

Power-Politics and Power-Politicians, in wellnigh all lands do they abound to a lesser or greater degree, and where they abound to a fullest degree terrible torments have my loved-ones been doomed to suffer.

To command respect through fear - such is the way of power-loving tyrants. Ay, through fear, because they themselves are afraid. Afraid they are of the consequences of their transgressions, forever apprehensive lest the peoples they have deceived and oppressed should rise up and tear them asunder. And not only alone of the masses are they afraid, but of each other, as also of philosophers and poets and playwrights and story-tellers and above all of religion. Too much did I speak of freedom, so think they, therefore do they hate and fear my teachings.

Rulers they may be, yet when I look into their hearts, I see that their love ruling is seldom for the sake of the multitudes, but so that they might enjoy the powers and privileges of rulership, though they pretend 'tis for the good of The State.

Worship of The State! Lo, such is the newest, the subtlest and the most useful form of idolatry, created and exploited to cover an abundance of sins, and one of them is the degrading of Service.

Willing service to The State for the welfare of the masses: that, forsooth, is a beautiful thing ennobling to the soul. But wherein lies the merit of service under compulsion; do not straight thinkers who calls things by their true names, denounce it as slavery in a new guise? Moreover, he who serves not willingly and joyously most often serves badly, and may be with revengefulness smouldering in his heart.

Not enforced service, but the spirit of service did I account a blessed thing; therefore, by way of setting an example, I washed the feet of my disciples, and enjoined them to do a like service unto each other. Symbolic was my act of the blessedness of Service.

The Spirit of Service! – joyous are they who have it in their hearts, and blessed the day when Service-Politics shall supplant the Power-Politics, and the nations shall serve each other, according to their capacities, irrespective of their differing ideologies.

Ask me not to prophesy as to Time: for how soon or how long delayed its dawning must depend on man himself. Only this will I say: the dark days of the of Power-Politics are already numbered. For Power without Love is an evil thing, destined to destroy itself in the end.

Verily, not merely sentiment is Love, as the scoffers delight to maintain. Ay, love is the Force that upholds and keeps the Universe together.⁴⁵⁶ And even if man, with his destructive follies, should shatter his world-habitation, he cannot destroy those worlds which are indestructible,⁴⁵⁷ nor can he destroy his own soul.”⁴⁵⁸

Thank you, Master for this great message of hope!



Cyril Scott was an English composer and a disciple of K.H. of great moral courage. At the Clarkstown Country Club in Nyack, New York, where orchestra conductor Leopold Stokowski used to lecture, Scott met the great yogi Pierre Arnold Bernard (1875-1955). In 1905, after travelling to Kashmir and Bengal, the latter, also known as the Great Oom, founded the Tantrik order of America and married Blanche De Vries. His half-sister Ora Ray Baker met Hazrat Inayat Khan at Bernard's Sanskrit College and would later end up marrying him and mothering Pir Vilayat Khan, a famous Sufi teacher.

“These Adepts, Sages, and Masters do exist, and he who knows how to search can find them and become convinced of their reality once and for all.” *The Initiate by His Pupil*, Introduction.



Front page of the New York Times, Jan. 29, 1898. Self-induced Kali Mudra (or apparent death) by 22-year-old yogi Pierre Bernard, in front of a group of physicians in San Francisco, with needles pushed through his cheek, upper lip and nostril. Not an easy task.

⁴⁵⁶ Love is a scientific fact, and one day it will be recognized as such.

⁴⁵⁷ The Higher Planes of Consciousness.

⁴⁵⁸ Cyril Scott, *The Vision of the Nazarene*, pages 41-45, Routledge & Sons, London, 1933.

30. About the Master of the Seventh Ray

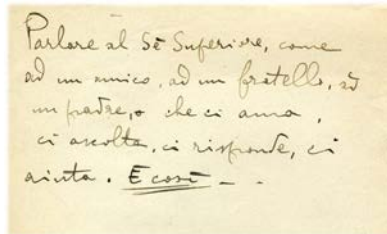
All we can say about him is that he is among the senior disciples of Master R's Ashram.

He was reincarnated around the year 2000 and is too young for anything to be said about him. He will have a very important function in the coming Seventh Ray Aquarius age, as the organizer of the new civilization. I confess he is the Master I know the least about and probably also the inspirer of Konstantin Tsiolkovsky, the father of astronautics.

Since when we talk about the seventh ray we get down to the physical and the concrete, I would remind those who observe the starry sky at night of one important statement about the Rays: "The seven stars of Ursa Major are the sources of emission of the seven rays of our solar system... they are manifested through the seven sacred planets." ⁴⁵⁹

Three thoughts to ponder on for a long time, in order to make the best use of an empty space.

Roberto Assagioli's intimate secret, which always works, in an autographic writing.



Talking to the Higher Self, as to a friend, a brother, a father, who loves us, listens to us, responds to us, helps us. It is like that.

In Tibetan Buddhism the semi-permanent reality that is called Higher Self in Theosophy or the Atma-Buddhi-Manas triad, is the deity Vajra-sattva or Diamond Essence. It lingers in an indestructible form throughout the entire cycle of many personalities and disappears when one becomes a Master at the Fifth initiation or, according to Maitreya's Abhisamayalamkara, on the Fifth Path or Initiation, that of *No more learning*. So let us evoke the dark blue reality of the Vajrasattva in us to purify ourselves and identify with it! Even if you meditate for a hundred years, without transformation you will have no realizations, said Lama Yeshe!

"Considering that life is a holistic reality, the essence of the whole must be contained in each of the parts. Therefore, no part can be completely separated from the whole, which in turn means that no part has impassable boundaries. I envision consciousness as a holistic property supported by an infinity of invisible connections that are overlooked when simple systems are studied reductively." ⁴⁶⁰

I believe that life is part of a larger life that we cannot comprehend. I consider fundamental the consciousness and matter a derivative of consciousness. We cannot go beyond consciousness. Everything we talk about, everything we consider to exist, postulates a consciousness.

Interview with Max Planck, discoverer of quanta, in The Observer (London) Jan 25, 1931

⁴⁵⁹ Alice A. Bailey, *Esoteric Astrology*, p. 389, Lucis Publishing Company, New York, 1965.

⁴⁶⁰ Federico Faggin, *Irriducibile, la coscienza, la vita, i computer e la nostra natura.* pag. 115, Mondadori, Milano, 2022. Faggin is an Italian genius, inventor of the first microprocessor and touchscreen. See his book "Silicio" Mondadori, 2019.

31. Life of the Master Djwhal Khul, of the Second Ray or Love-Wisdom

He is called "*The Disinherited*" by H.P.B. and is **Lobon Tshampa Norbu**. The meaning of his name is *lonely gem teacher* or *frontier teacher* and since his death, in October 1916, when other duties allow him, he can overshadow at will the *IX Panchen Lama* and act as abbot of the Tashi Lhunpo Monastery in Shigatse.



1934. Panchen giving the Kalachakra initiation in China and blessing the Kusha herb to be distributed

It was, together with Morya, the Master whose identity I discovered first, thanks to my friendship with Prof. Jinpa of Shigatse, whom I met in Darjeeling, India, in February 1979 and who spoke English fluently, as well as my careful study of Evans-Wentz's texts. Before fleeing into exile, marrying and having a child, my friend had been the Abbot of a Gelugpa monastery in Tibet and, by the time I met him, he had become a teacher of the Tibetan language at Bhutia Busty school in Darjeeling. In addition to various photos of the Panchen Lama, he then provided me with a rare photo of the representative of the Ninth Panchen Lama in Tibet, the great saint *Ngagchen Rinpoce*. At first, I thought it portrayed D.K., considering the photo of him riding a mule, which was taken in Gyantse in 1936, and which can be found here on page 179.

We became great friends. Before we parted, he asked me heartily, since he was living in exile. "What do the Masters say about China invading Tibet? Could it be due to the bad karma of kicking the Panchen Lama out? " I confirmed his hypothesis.



The author in Darjeeling with Prof. Jinpa

In Tibetan, "Dj. Khool (the spelling of whose name is Gjual, but is not so phonetically) ⁴⁶¹ exoterically means "*Server of the Victorious*"; *Jina*, or victorious, stands for the Buddha, the one who is liberated and can access Nirvana, or who can renounce it. Esoterically, by anagram, it could mean "*Victory to Klu (Naga)*," or victory to his Master Nagarjuna, King of the *Nagas*, the philosopher and sage who was an earlier incarnation of Master K.H.. At that time D.K. was called Asanga. D.K. continued to consider himself a disciple of K.H., even though he should have not, as he himself had already become a Master since 1875. Even earlier he had been Subhūti, the interlocutor of the Buddha.

Let us proceed little by little, beginning with some H.P.B. quotes.

"Even with D.K. I spoke English, he speaks it even better than Mahatma K.H." ⁴⁶²

"D. K. works with those who heal... and with the great philanthropic world movements, such as the Red Cross." ⁴⁶³

"The only thing that helps at the time of dying is the precious Gem of the holy *Dharma* (*Cintāmani*). It is the treasure that grants all your wishes, focus only on nothing other than that." IX Panchen Lama. ⁴⁶⁴

Let us now see who the Disinherited was according to K.H.

February 20, 1881. Master K.H. is in an isolated place where neither ink nor paper can be found. "A friend promises to supply me in case of great need with a few stray sheets, memento-relics of his grandfather's will, by which he disinherited him and thus made his 'fortune.' But, as he never wrote one line but once, he says — for the last eleven years, except on such '*double superfin glacé*' made at Tibet as you might irreverently mistake for blotting paper." ⁴⁶⁵

As we will read later, this place was the hermitage of the ascetic known as "the Disinherited", located near Buxaduar, in a natural environment then full of wild tigers. Why did K.H. go there in his physical body, though, as he stated above, and not in the mental body created through his will force or *mayavi-rupa*?

We must recall that the frontiers of India were defended by Master Jupiter, regent of the country, ⁴⁶⁶ and that Master Morya carried out his orders. But it was Master K.H., who had been his Prime Minister, who maintained contact in order to carry out the will of Maharaja Ranbir Singh or M. In February 1865 the British had set their sights on Bhutan and someone appeared to help the first King of Bhutan, Jigme Namgyel: a mysterious character who in fact was K.H. or Kirpa Ram, who spoke Bhutanese perfectly. He advised the King, going by the enigmatic name of Padshah Raja. ⁴⁶⁷ The British were at first defeated and Bhutan remained independent after that. So K.H. visited that country many times during those years for political reasons.

⁴⁶¹ *The Mahatma Letters to A. P. Sinnett*, Letter 53, p. 294, The Theos. Publishing House, London, 1972.

⁴⁶² *The Mahatma Letters to A. P. Sinnett*, Letter 140, p. 471, Theos. Publishing House, London, 1972.

⁴⁶³ Alice A. Bailey, *Initiation, Human and Solar*, p. 57, Lucis Publishing Company, New York, 1967.

⁴⁶⁴ *The Tibetan Book of Everyday Wisdom*, Sutra 57, p. 422, Wisdom Editions, Somerville, 2018.

⁴⁶⁵ *The Mahatma Letters to A. P. Sinnett*, Letter 8, p. 34, The Theos. Publishing House, London, 1972.

⁴⁶⁶ Alice A. Bailey, *Initiation, Human and Solar* p. 53, Lucis Publishing Company, New York, 1967.

⁴⁶⁷ Michael Aris *The Raven Crown*, p. 62, Serindia Publications, Chicago, 1994. "Jigme Namgyel's" confidential advisor" was then an Indian nobleman who had learned to speak Bhutanese and who dressed in Bhutanese clothes. He claimed to be a grandson of the great Ranjit Singh who had died in 1839 after creating the powerful Sikh state in the Punjab. He had certainly come to Bhutan from Nepal in the aftermath of the Sepoy revolt and is still remembered in Bhutan with the title of "Padshah Raja" which is normally only given to the Mogul emperor. Regarded with the deepest suspicion by Eden, who thought he was originally from Lucknow, it will probably never

To understand who D.K. was, the following words of Kazi Dawa Sandup, the Orientalist W. Y. Evans Wentz's Guru, are relevant in this context: "During the first half of December 1887 I met my Guru. He was commonly known as *the Hermit Guru Norbu*, in Tibetan *Slob-dpon-Mtshams-pa Norbu*, pronounced Lob-on or Teacher Tshampa-Norbu. He continued, a little later, thus, "My Guru at the age of about 78 years, in October 1916, passed out of our world ripe in knowledge." A few lines later he traced his figure. "He was by birth a native of Bhutan, descended of an old and respected family long known for its ardent support of the Faith of the Buddha. His maternal uncle was abbot of the State Monastery of Bhutan... As a boy, he was dedicated to the Buddhist priesthood by his parents; and his uncle, the abbot, became his *guru*, he passed his novitiate and received his education within that monastery.

'Not only did he become the rightful heir to his uncle's worldly possessions, but was also entitled to assume the abbotship of the monastery at the death of his uncle-*guru*.... Norbu's right to inherit his uncle's property was disputed by certain worldly-minded head-men of Punakha. In order that the monastery wherein his boyhood and early manhood had been passed might not suffer by reason of a prolongation of the dispute, Norbu left it, renouncing all the property and also the abbotship, and went into hermitage near Buxaduar, where I found him and took him as *my guru*.'

"Norbu was a *brahmachārin* for life, i.e. he had kept his monastic vow of chastity intact, and he was also a *bhikshu* who had completed his priestly ordination, i.e. a Buddhist priest, or monk, who had renounced the world in order to devote himself to the service of humanity. He was without a fixed abode and his livelihood depended on charity. He was endowed with a gentle, strong personality and an unshakable faith, and his eyes had seen beyond the limits of normal human ability to see. With his death I was deprived of the *guru*." ⁴⁶⁸

At the end of his life Norbu had about twenty disciples including Dawa Sandup, who later on would translate the Demchog Tantra for Sir John Woodroff, alias Arthur Avalon. Sandup later became Director of the *Buthya Boarding School* in Darjeeling, where Tibetan was taught.

Norbu, born in 1838, was nine years old when his uncle died. And being his nephew, he was to become not only his heir, but also the abbot's successor. Probably his uncle or rather his grandfather, as K.H. pointed out, was *Rje Mkhan-po XXV* the highest religious figure in Bhutan (1772-1847), *Śes-rab-rgyal-mtshan* of Punakha, but this is only a hypothesis of mine and it would require proof from anyone who has the time and desire to continue this research in Bhutan.



D.K.'s hermitage, today *Buxa Hill Buddhist Monastery* near Buxaduar in India.

be known who he really was. The apartment in Tongsa Dzong that Jigme Namgyel reserved for his use is still there, and there is a tradition that he supported Bhutan in its conflict with the British. Jigme Namgyel played a decisive role in the 1864-66 conflict."

⁴⁶⁸ W. Y. Evans Wentz "*Tibetan Yoga and the Secret Doctrines*, p. 106-107. Oxford University Press, London, 1960.



A portrait of Shabrug wearing the Khilat robe, in D. K.'s hermitage, along with other Tibetan thangkas.

In 1881, at the time of K.H.'s writing, there is not a single Tibetan lama who is interested in learning English or who can express himself in that language. Only a few Dogras from Kashmir who had invaded Tibet in 1841, Indians such as Sarat Chandra Das and Nain Singh, and some very rare Englishman and Sikkimese speak it.

Born in 1838, Norbu had already lived for thirty-three years in British India and was also a disinherited lama. Later he had the merit of being the first to spread Tibetan Mahāyāna texts in the West, through his disciple Kazi Dawa Sandup; he entrusted him with manuscripts to translate that have been read by millions of people in the West, such as *"The Tibetan Yoga and the Secret Doctrines"*. It should be noted that at that time he was referred to not as *"the Tibetan"* because he was not that yet, being Bhutanese and born in Punakha, but as *"the Disinherited"* or *Djwhal Kool*.

This would solve all the apparent contradictions that every disciple encounters in the statements D.K. made about his own life.

Never in his life did he, as well as his Master K.H., tell a lie, but he spoke in hints, so it is us who have to make an effort to understand, when inevitably, not wanting to get personal, he cannot express himself clearly.

The first apparent contradiction is that in November 1931, the year he began to dictate *The Discipleship in the New Age*, while diverting us from all unnecessary personal curiosity, D.K. gives us a hint and an important confirmation to meditate on for days: *"I am an initiate into the mysteries of being... You know that I clothe a human body and I am a resident of North India."*⁴⁶⁹ Pay attention because he is not mentioning Tibet or China, where the ninth Panchen Lama resided at the time, but India, and Buxaduar is located on the foothills of the Himalayas in Northern India.

Another hint is that he first claimed to have taken the fifth initiation in 1875,⁴⁷⁰ then in January 1946 he claimed to have taken it 90 years earlier,⁴⁷¹ thus in 1857. It must be remembered that the initiation is something intimate occurring between a Guru and disciple and that the first to record the initiation is the disciple himself in his own etheric body. It is announced to the whole, gathered Hierarchy when a place becomes vacant, when suitable planetary conditions exist, and generally during the major councils (every century)⁴⁷² or the minor ones, every quarter of a century. So, in this case, Master D.K. had to wait eighteen years, but that does not matter from the operative viewpoint, just as, while a war campaign is underway you could quickly appoint a general on the field, and once the war is over, organize the official ceremony with the passage of honor under the triumphal arch.

⁴⁶⁹ Alice A. Bailey, *The Discipleship in the New Age Vol. I* p. 7, Lucis Publishing Company, New York, 1966.

⁴⁷⁰ Alice A. Bailey, *Initiation, Human and Solar*, pp. 57-58, Lucis Publishing Company, New York, 1967.

⁴⁷¹ Alice A. Bailey, *Externalisation the Hierarchy*, p. 522. Lucis Publishing Company, New York, 1981.

⁴⁷² Alice Bailey, *Rays and Initiations* pp. 207 and 393, Lucis Publishing Company, New York, 1988.

In October 1916 Norbu abandoned his *clothes* or mortal remains. He put into practice the secret technique of *Pho-wa*, though, the art of transferring the conscious principle or *vijnana skanda*, one of the six doctrines of *Naropa*, also called *Avesha* in India and which the Masters refer to as *Tulpa*. He would then have the *Pho-wa* translated and spread, for the benefit of the West, by his disciple *Dawa Sandup* through the text *The Tibetan Yoga and the Secret Doctrines* by Evans-Wentz, that I carefully studied and that also caught Bailey's interest.⁴⁷³ Norbu kept his etheric body, with which he took the fifth initiation, while K.H. created a body made in the image of the form in which he took the fifth initiation, that is his *mayavirupa*.⁴⁷⁴

He now acts in a new body of Light which the Tibetans call *Gyu-lu*, or rainbow body, and the Christians call body of glory. Let us remember that D. K. states nine times in his books that the physical body is not a principle.⁴⁷⁵ Being scarcely improvable, "it is not a goal... whereas consciousness or conscious reaction to the revelation of the divine is... *The physical body is always conditioned by inner causes; it is never in itself, a cause...*"⁴⁷⁶

In 1916, aged thirty-three, the IX Panchen Lama, a gentle, shy and discreet young man, performed a great act of compassion, putting his physical vehicle at the Hierarchy's disposal. Years before his escape from Tibet already, all the vicissitudes of his travels outside that country were, as Nicholas Roerich reported,⁴⁷⁷ depicted in paintings at his private residence, which is located outside the *Tashi Lhunpo* Monastery in Shigatse.

Charles Bell, whom the Panchen had hosted for a week, said of him on November 1, 1906, "We should maintain a cordial friendship with the Tashi Lama. He is our oldest friend in Tibet, for the British connection with *Tashilhunpo* goes back to the 18th century and the time of Warren Hastings. On account of his great sanctity, his influence is strong throughout Tibet and Mongolia." ⁴⁷⁸

In times of need, Norbu took over the physical vehicle voluntarily offered to him by the IX Panchen Lama, so that from his prestigious position as spiritual leader of Tibet,⁴⁷⁹ an accomplished fifth initiation Master would be able to help the Tibetan and the Chinese people.

During overshadowing, the owner of the physical body remains conscious and aware, in his or her own body of light, of all that their Master teaches through their mouth. It is similar to what happened to Master Jesus when the Christ overshadowed him, at the moment of his baptism in the Jordan river, or what H.P.B. did when she offered her guru Morya and other Masters this possibility.⁴⁸⁰

Yogananda did too: bound to hold a lecture on a ship leaving for America, unable to utter a single word in English, he called in Master Sri Yukteswar for help, and later marveled at the interest shown by the audience.⁴⁸¹

Panchen-Norbu only spent seven years in Tibet, until December 22, 1923. Then he was forced to flee to China, where his action would later prove paramount in compacting groups able to contain the Axis forces. His work is still very much underestimated because the Masters act mightily, but quietly, without much publicity, as well as their true disciples do.

⁴⁷³ Alice Bailey, *Unpublished Writings July 9, 1943* p. 4 School for Esoteric Studies website.

⁴⁷⁴ Alice A. Bailey, *The Rays and the Initiations* pg. 705, Lucis Publishing Company, N. Y., 1988.

⁴⁷⁵ Alice A. Bailey *A Treatise on Cosmic Fire*, p. 303, Lucis Publishing Company, N. Y., 1999.

⁴⁷⁶ Alice A. Bailey, *Treatise on 7 Rays, Esoteric Healing*, pp. 611-614, Lucis Publ. Company, New York, 1981.

⁴⁷⁷ Nicholas Roerich, *Shambala*, p. 46, Nicholas Roerich Museum, New York, 1978.

⁴⁷⁸ Charles Bell, *Tibet Past and Present*, p. 258, Oxford University Press, Oxford, 1924.

⁴⁷⁹ Nicholas Roerich, *Shambala*, p. 59, Nicholas Roerich Museum, New York, 1978.

⁴⁸⁰ Mary Neff, *Personal memories of H.P. Blavatsky*, Chap. 33 p. 175, "I never lose consciousness of my personality; what I feel is as if I were keeping silent and the other one - the lodger who is in me - were speaking with my tongue."

⁴⁸¹ Paramahansa Yogananda, *Autobiography of a Yogi*, Chap. 37, p. 405, Rider, London, 1996.

Another lama who worked powerfully for the Hierarchy in the early 1900s was Lama Agvan Dorjeff, 1853-1938, son of a Buriat prince and a disciple of Morya, who was born in Siberia, near the beautiful Baikal Lake. He made the British government apprehensive because of his close contacts with Russia and the powerful influence he exerted over the Dalai Lama. He was the first to speak to Nicholas Roerich about Shambala in the Buddhist temple *Datsan Gunzechoyney* of St. Petrograd, now Saint Petersburg. Here is a photo of him.



Lama Dorjeff

From an international viewpoint, the long game unfolding in Central Asia, which Kipling called the Great Game, or cold war between Great Britain and Russia for the dominance over Tibet and other regional contrasts, had almost ended with the August 31, 1907 convention.

The agreement signed in St. Petersburg between Ambassador Sir Arthur Nicolson and Russian Count Izvolsky entailed that the two powers would refrain from any interference in the internal affairs of Tibet, and stipulated that they would have relations with Lhasa only through China, which was a sovereign power. Britain would not oppose the Russian desire to control the Dardanelles straits, as the danger was now posed by the presence of Germany in that area. The Russians, in return, recognized Afghanistan as part of the British sphere of influence. Persia was divided into two spheres of influence, separated by a neutral zone, and its independence was respected.

It must be pointed out that, from life to life, the *Panchen Lama* has always been the spiritual teacher of the Dalai Lama, in a relationship that the Tibetans call *father and son*, but few Tibetologists know that it is the Panchen who created the Dalai Lama and they often claim that is the opposite. But this did not escape H.P.B. who reiterated it forcefully.⁴⁸² ⁴⁸³ Moreover, all the spiritual practices that matter, beginning with the *Guru Puja*, are the work of successive Panchens.

It was now evident how the Tashi Lhunpo lama was losing his economic and political independence. Already in September 1921, for the first time in the history of Tibet, there was a direct confrontation in Lhasa, at the monastery of Drepung, between 5,000 monks and the

⁴⁸² H. P. Blavatsky, *Collected Writings Vol. IV*, pp. 12, 17, 189, Theosophical Publishing House, Wheaton, 1981.

⁴⁸³ H. P. Blavatsky, *Collected Writings Vol. XIV*, p. 428, Theosophical Publishing House, Wheaton, 1985.

government army at the Dalai Lama's orders. For the first time, the latter dismissed the abbots and claimed for himself the privilege of choosing the economic administrators of the monastery.⁴⁸⁴

What was then the reason behind His Holiness' sudden flight to China?

When the Panchen Lama met the Prince of Wales in India in 1905 and was asked by O' Connor to bow, he refused and merely shook his hand. He said that he would only bow before the Chinese Emperor, of whom he considered himself a subject.

"During the Chinese Qing dynasty (which ended in February 1912), the Panchen and the Dalai had been, religiously and politically, equals. But since 1915 the Dalai had designated a *kyidzong*, a person in charge of the four forts and castles under the Panchen's jurisdiction in Shigatzé, and this amounted to a usurpation of rights and an abuse on his functions that the Tashilumpo lama, even on principle, could not have endured."⁴⁸⁵

Voluntary exile for the Panchen Lama was the only way to save his country from civil war since, "The Dalai Lama was completely under the influence of the minister Lungshar and the army of young Tibetans, whose plan was to transform Tibet from a theocracy to a militaristic state eager for power and conquest."⁴⁸⁶

Of course, the British ambassador Charles Bell (in Tibet since 1920) was behind all this, trying to create tension between the Tibetans and the Chinese, at the expense of the Chinese territory, whose government was deeply in crisis. He himself specifically stated that a Tibetan army of 5,000 men was insufficient, and that it should be gradually increased to 15,000 men.⁴⁸⁷

There was therefore an intense clash, derived from the presumption of the Dalai Lama, full of himself, to impose exorbitant taxes through the arrogant doctor and finance minister Lungshar, who had stayed for more than a year in England. The latter wanted to create a Tibetan army of 17,000 men, pushed by the British.

On January 25, 1921 the National Assembly put this proposal forward and, to do so, heavily pressured the Panchen Lama who hesitated, arguing that Tibet had always been a peaceful Buddhist country, protected by the Mongol armies. His messengers were imprisoned in Lhasa and the members of his monasteries were forbidden to participate in the government of Tibet. As soon as the Dalai Lama learned of his sudden escape, he sent Lungshar and Tshögaw with a thousand men on horseback to kill him.⁴⁸⁸

The Dalai Lama harbored some ill-concealed resentment because, as very few people know, the Panchen Lama and him were also half-brothers on their father's side; this detail remained unknown, since the Panchen's mother, who had served as a maid in the father's household for years, oddly enough, became mute until the end of her life.

On the night of November 15, 1923, the Panchen Lama was forced to flee for his physical safety, along with three hundred of the best lamas, not out of cowardice but because, by vow, he could not fuel infighting with other members of the Buddhist community. He reached Anxi,

⁴⁸⁴ Melvin Goldstein, *A History of Modern Tibet*, p. 108, University of California Press, Berkeley, 1989.

⁴⁸⁵ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 257, Foreign Language Press, Beijing, 1994.

⁴⁸⁶ Gordon Enders & Anthony, *Nowhere else in the world*, p. 209, Farrar & Rinehart, New York, 1935.

⁴⁸⁷ Charles Bell, *Tibet Past and Present*, p. 217, Oxford University Press, Oxford, 1924.

⁴⁸⁸ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 259, Foreign Language Press, Beijing, 1994.

just after *Dunhuang*, on the western borders of the Gansu province, on March 20, 1924, after a harrowing winter journey that lasted four months and five days.

Deprived of its spiritual leader, Tibet became a place of intrigue.⁴⁸⁹ As Roerich said, the name of the Tashi Lama was always pronounced with deep reverence and his prophecies remained famous. "The Tibetan government sent troops under the command of Lungshar to stop him, but they were too late and the Panchen Lama escaped with a large entourage."⁴⁹⁰

An anecdote. As the Panchen Lama fled into the cold solitudes of Chang-tang, his pursuers were upon him and about to catch up, when something unusual happened. The fugitives had reached a large lake and were to go around it. The Panchen sat in deep meditation despite the nearing danger, and then he ordered to camp and spend the night on its shores.

During the night the temperature dropped and the lake froze, becoming covered with ice and snow. Before sunrise, while it was still night, the Panchen Lama gave the order to cross the lake. By the time the enemies arrived the high sun had melted the ice and the pursuers were forced to walk along the lake shores, missing the opportunity to reach them.⁴⁹¹ During his travels he was always protected by the sacred Shamballa, since it was only the Panchen Lama who gave the opportunity to get there.⁴⁹²

Meanwhile relatives, lamas and friends of the Panchen Lama were jailed and would remain captive for many years. "Of the authorities in Lhasa the Tibetans themselves said that their hearts were blacker than coal and harder than stone."⁴⁹³

The work of the Panchen Lama became decisive because he was one of the few people who had foreseen the aggressiveness of Japan in its search for raw materials, which it lacked. He remedied it by trying to unite the many clans of Mongolia under the Buddhist flag, bestowing a total of nine *Kalachakra* initiations.⁴⁹⁴ In the beginning he stood for peace and the union of the five nationalities, proposed by ideologist Sun Yat-sen, along with his three principles: unity, rights and welfare of the people. He made three concrete proposals:

1. Building roads to boost the region's economy
2. Developing Education.
3. Promoting modernization initiatives.

In February 1932 the Panchen Lama, after being hosted by the Mongolian Prince Demchüg Dongrub, urged him to unite the various clans, since the Japanese had already invaded most of China. Then in the monastery of Bat Khalga, he invited those present to swear they would resist the Japanese; moreover, on March 4 he sent the Chinese authorities a telegram, urging them to prepare a plan against the aggressors. In March, in fact, the Japanese created the puppet state of *Manchukuo*, placing the last Emperor Puyi at its head. The latter had been deposed during the 1912 revolution by the Republican leader Sun Yat-sen.

Therefore, the Panchen became a pillar in the defense of Asia from the aggression of the Axis forces, combining its religious role with a heartfelt cry of political alarm.

⁴⁸⁹ Nicholas Roerich, *Shambala*, pp. 6 and 47, Nicholas Roerich Museum, New York, 1978.

⁴⁹⁰ Melwin Goldstein, *A History of Modern Tibet 1913-1951*, p. 115, Univ. of California Press, Berkeley, 1989.

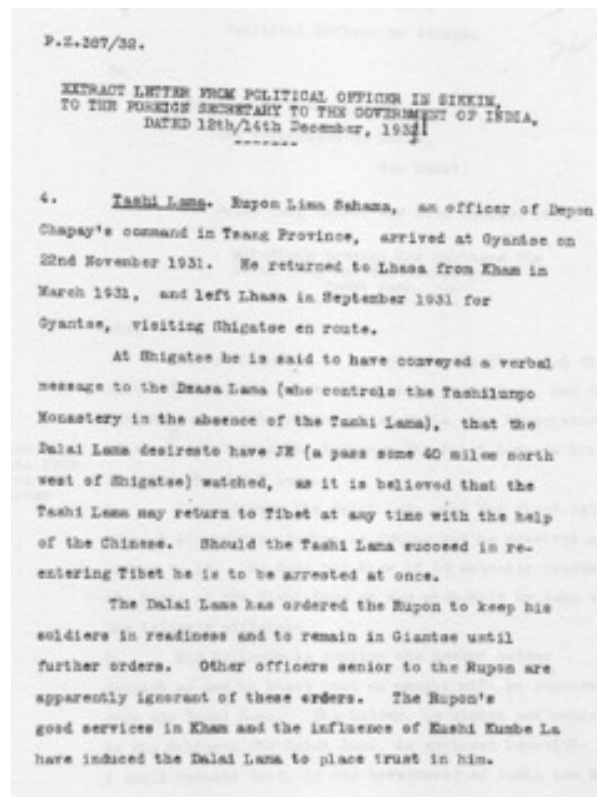
⁴⁹¹ Nicholas Roerich, *Shambala*, p. 6, Nicholas Roerich Museum, New York, 1978.

⁴⁹² Nicholas Roerich, *The Heart of Asia*, p. 149, Roerich Museum Press, New York, 1930.

⁴⁹³ Nicholas Roerich, *The Heart of Asia*, p. 78, Roerich Museum Press, New York, 1930.

⁴⁹⁴ Fabienne Jagou, *The Ninth Panchen Lama*, p. 65, École Française d'Extrême Orient, Paris, 2011.

The Panchen Lama also tried to return to Tibet, sending his representative, Ngagchen Rinpoche, to plead for his cause in 1936, but he was told to return by sea and unarmed, while he wanted to go back by land, accompanied by an armed Chinese guard. He was right, because he would have been arrested immediately, as this document, kept at the British Library, shows.



Tibet's political conditions had long been dire. The ninth Dalai Lama died at the age of 11, the tenth at 23, the eleventh at 17 and the twelfth at 20.⁴⁹⁵ Poison reigned supreme. Lungshar still dominated the political scene as late as April 1934.

Reting Rinpoche, a *gelugpa* lama appointed regent after the death of the 13th Dalai on December 17, 1933, came to power in 1936, but his life was dedicated to pleasure; he should have been chaste, but he had an unbridled sex life with both sexes and was, according to Richardson (British representative in Lhasa), driven only by personal interest.

According to *Ngagchen Rimpoche*, the representative of the Panchen Lama, and an exalted lama from whom the lineage of *Kalachakra* initiations in Lhasa was derived stated: "he is hopeless, venal even in trivial matters and inclined to see everything only from the point of view of his own personal advantage."⁴⁹⁶

Many men are like centaurs, deeply identified with their animal side: they consider the horse they are riding as part of themselves and are led around by animal cravings. When they stop identifying with their desires and their body, which being formed by involuntal lives seeking sensations, rightly pulls in the opposite direction from that of pure consciousness, they are able to master them. They then recognize themselves as horsemen and regain the self-mastery they had lost in their childhood, when the process of identification with form was right. The soul experiences the imprisonment, the pain and the limitations of the form, to appreciate its infinite freedom once freed. Men mature by understanding that there is no freeing the self and that it is precisely from the idea of the self or person that one must free oneself.

⁴⁹⁵ Charles Bell, *Tibet Past and Present*, p. 45, Oxford University Press, Oxford, 1924.

⁴⁹⁶ Melwin Goldstein, *A History of Modern Tibet*, p. 331, University of California Press, Berkeley, 1989.



Ngagchen Rimpoche, Gyantsé, 1936



Tibet.

We now get to the most important evidence pointing out that D.K. was the Panchen Lama.

Henry Carpenter's Witness Account.

Anyone who has read Bailey's Autobiography knows that a person from New York had managed, through his friendship with Lord Reading, to get as far as Gyantse in Tibet, where he received a large package of incense intended for Alice Bailey on behalf of the "Tibetan" master. His name was Henry Carpenter. He was a Connecticut-born mechanical engineer who graduated from Yale University in 1891 and became managing director of a gasholder company.

When the famous psychologist Jung suggested to someone that it might not be a living person dictating to A.A.B, but her higher self, she could have replied, if she ever had the pleasure to meet him: "How can my personified higher self send me a parcel of incense from India, for that is what He has done?" ⁴⁹⁷

Why did Carpenter want to see the Masters? I confess that I have the impression that I knew Carpenter well in my previous life. Knowing a Master does not mean having seen their

⁴⁹⁷ Alice A. Bailey, *The Unfinished Autobiography*, p. 164, Lucis Press Limited, London, 1951.

form, but above all understanding and carrying out their will, and Carpenter was endowed with telepathic skills, especially in relation to his wife. So much so that at first he had planned to bring his goddaughter *Tenduf-La*, who would later on marry Pat or Palsang, youngest son of Sardar Bahadur Laden-La, another disciple of the Hierarchy, to America, to have her telepathically trained. Tried by life, because he had lost his first son on the same day of his birth, he had set himself the goal of helping A.A.B. by going to Tibet.

Carpenter's desire to meet the Mahatmas was also partly the will of the Masters, since Bailey, as we have already seen with Jung, had to be defended with proof from future attacks to her credibility. A little like the turban Morya left to Olcott in New York and the Masters' meeting with people outside the sphere of H.P.B.'s friends. There had to be some evidence that their physical presence was a reality.

In fact, Carpenter started collaborating with A. Bailey in 1923, right after the establishment of the Arcane School in New York, and according to Alice's account ⁴⁹⁸ he used to arrive at the offices at eight o'clock in the morning and finished working at eight o'clock in the evening. He was aware of Alice's enormous amount of work and her tiredness. Beyond answering to up to two thousand letters a day, she took care of her family and the office, and transcribed the teachings since dawn. Therefore, out of compassion, Carpenter wanted to beg the Masters to lighten her workload, one way or another.

Early in June 1926 Carpenter was in Darjeeling; through his friend Laden-La, who owned a hotel there, he had sent the Dalai Lama a letter, whose copy I am including. It can be read on the website of the stunning, scenic *Windamere Hotel* in Darjeeling. He had asked for a visa to reach Shigatse where he intended to meet the three Masters. He did not get it, but as Deki Rhodes, the granddaughter of Darjeeling Police Chief General Laden-La says, he was allowed to proceed up to Gyantse. ⁴⁹⁹



2016. The author in Shigatse, Tibet and in Tashi Lhunpo Monastery, happy to be back home

⁴⁹⁸ Alice Bailey, *Unpublished Friday Dialogues, July 9, 1943*, from the School for Esoteric Studies website.

⁴⁹⁹ Nicholas and Deki Rhodes, *A Man of Frontier S.W. Laden La (1876-1936)* pag. 58, Kolkata, 2006.

MOUNT EVEREST HOTEL

DARJEELING, JUNE 2nd. 1926

To,

HIS HOLINESS THE DALAI LAMA,

Lhasa, Tibet.

May it Please **YOUR HOLINESS:**

It is with profound reverence and love that I address these lines to **YOUR HOLINESS**, asking your help.

The Masters of the Wisdom who reside in the vicinity of Shigatse, whom I have mentioned in the foregoing, are known to occult students in the Western World as follows,

The Master Korya,

The Master Koot Hoomi Lal Singh, and

The Master Gjual Khool.

The latter also being known as a Tibetan.

It is my desire to reach Shigatse, that I may confer with and receive instruction from these Masters, in order that I may be more effective assistance in forwarding their work, and I have no political interest or aim, or other reason, when I beg you to grant me permission to proceed to, and remain at, Shigatse.

The Government of India only allow me to go as far as Gyantse, where I can only remain for a period of six weeks, and where I will probably arrive about the twenty ninth of June.

Should **YOUR HOLINESS**, find my object worthy, then I beg you to send me your permission to go to Shigatse, so that I may receive it before leaving here on June seventeenth, or from your official at Gyantse, or addressed to me at Gyantse, so that I may continue from there as soon as possible.

Very reverently,

H. Carpenter

Copy of the letter at the *Windamere* Hotel belonging to the Laden-La family

In February 1979, in Darjeeling, I met the friendly owner of the *Windamere* Hotel: Tenduf-La, wife of Palsang, youngest child of General Laden-La, who was very kind to me and who told me that she still remembered Carpenter very well; she had not seen him since he had left for America in 1930, as he had died in Calcutta on March 5, 1936, soon after reaching India for the third time. Here we are outside her hotel in a March 1992 photo.





Views of the Himalayas from Darjeeling and of the Kanchenjunga from Tiger Hill, 2600 m.

Sikkimese lady Tenduf-La passed away in 2004, nearly 100 years old, but in the beautiful *Windamere* website you can still see the picture of the peculiar boots that Carpenter had left in her hotel, since he knew he would have returned for a third time.



At the end of June 2006 I carried out research for a week at the British Library in London: after getting the microfilm reproductions of the originals of *The Mahatma Letters to A. P. Sinnett*, in the Ludlow Diaries 1925-1926 manuscript (MSS EUR D979), I found proof of Carpenter's stay in Gyantse in the second half of July 1926. I enclose a copy of excerpts from his diaries below.

14th Williamson arrived to day.
I had a long talk with Carpenter
to-day. Funny man. I don't

19th Carpenter came to visit the school to day.
as usual I asked him to give the
boys dictation & generally talk with
them. They did not do so badly at

1 August Carpenter departed to day for
Darjeeling. If he had had any experience
of Tibetans he would never have built any

Naturalist, ornithologist and botanist Frank Ludlow, director of the local English school for Tibetans, spoke of Carpenter as a singular person, also mentioning his peculiar boots. To understand why, it is enough to read the content of his letter to the Dalai Lama in which he stated that he wanted to contact the three Theosophical Masters in Shigatse (of whom the Dalai surely knew nothing since, despite appearances, at the time of the Panchen Lama's escape in 1923, he wanted him killed). The Dalai Lama maintained this animosity until his death and this was the reason why the Panchen Lama was against coming back, as long as he was alive. Of course, Carpenter was not aware of this, but Nicholas Roerich, who arrived in Darjeeling in December 1923, knew about it.⁵⁰⁰

On July 14, 1926 Ludlow personally met Carpenter at Gyantse. On July 19 he gave him a tour of the school for Tibetans and asked him to speak English with the students. Under the August 1 entry we find out that Carpenter had left for Darjeeling on the same day. This proves his first trip to Tibet. This first attempt of Carpenter did not prove fruitful as Ludlow writes in the last line.

However, he returned there early in January 1930⁵⁰¹ and met Chiang Kai-shek's messenger, *Könchok Chung-ni*, abbot of the Tibetan Yonghegüing monastery in Beijing, where the Panchen Lama had often resided and still resides today. In Gyantse, *Könchok* delivered the incense to Carpenter so that he could give it to Bailey. When Carpenter reported his meeting to Darjeeling Police Chief S. W. Laden Lha the latter at first did not believe him, but right afterwards, as Alice Bailey stated,⁵⁰² he admitted his mistake. That same year Carpenter met the Panchen Lama in Mukden (now Shenyang) China, and then, by the end of 1930, he returned to New York to report and bring the incense to Alice Bailey.

At the end of 1929, Chiang Kai-shek wanted to write and ask eight questions to the 13th Dalai Lama, through the Tibetan abbot *Könchok Jungni* of the Yonghegüing Monastery in Beijing, along with two other official representatives.⁵⁰³ This monk, appointed to that position by the Dalai Lama himself, arrived there via India, leaving Nanking on November 7, 1929 and arriving in Lhasa on January 16, 1930. He then returned to Nanking on August 30, 1930.⁵⁰⁴

Of course, he inevitably passed through Gyantse early in January. In the meantime, Carpenter, who had returned to Gyantse, was staying in the Dak bungalow in which he was almost confined and received from the hands of this abbot the package of incense sent to him expressly by the Panchen Lama, who had been residing in the Tibetan monastery of Beijing.

The same year, in Mukden, China, Carpenter met the Panchen Lama and then, as his goddaughter Tenduf-La told us, he left for America in 1930 to report to Alice Bailey. But, as Alice herself said, he had failed to realize that D.K. was the Panchen Lama himself! It was simply not his karma or merit to know.⁵⁰⁵

The exact day and month of his arrival in New York will likely be known either by the School for Esoteric Studies, founded by Assagioli along with Regina Keller, or by the *Arcane School* of New York. Carpenter portò anche tre oggetti sacri per unificare i tre centri occidentali. Uno, grande, dorato e a due punte, sta oggi nell'aula di meditazione della Scuola Arcana a Ginevra.

⁵⁰⁰ George Roerich, *Sur le Pistes de L'Asie Centrale*, p. 2, Librairie Orientaliste Paul Geuthner, Paris, 1933.

(Gift from Daniel Entin of Roerich Museum of N. Y. to help me in my travels in Mongolia. Thanks, brother!).

⁵⁰¹ Alex McKay, *Tibet and the British Raj. The Frontier Cadre 1904-1947*, pag. 95 Curzon Press, Richmond, 1997. "Yet Carpenter was allowed to return to Gyantse in 1930, although he never reached Shigatse." L/P&S/12 4166-3129, Gyantse Annual Report, 1930-31. Political and Secret Files and Collections.

⁵⁰² Alice Bailey, *The Unfinished Autobiography*, pag. 166 ingl. Lucis Press, New York, 1951.

⁵⁰³ Melwin Goldstein, *A History of Modern Tibet*, p. 214, University of California Press, Berkeley, 1989.

⁵⁰⁴ Tieh-Tsens Li, *The Historical Status of Tibet*, p. 152.

⁵⁰⁵ Alice Bailey, *Unpublished Writings Discussions of Friday, July 9, 1943*. Pdf in the School for Esoteric Studies site.



The 9th Panchen Lama, Lobsang Chokyi Nyima, Master D.K. 1883-1937.

At the end of July 1925, the Panchen Lama went on a pilgrimage to Mount Wutai, the seat of Manjushri, and spent three months there visiting the various temples, distributing alms to the monks, and then concluded the journey with a total isolation retreat of 21 days.⁵⁰⁶

Further evidence of D.K. being the Panchen Lama can be found in the following worn out photo, found on the bedside table of a deceased person, probably Marilyn Mueller, who worked with the Meditation Mount of Ojai in California, a center established in 1971 by Florence Garrigue and Frances Moore.

Florence Mixer Garrigue was born in 1887 and died in 1985 aged 98. She had become acquainted with Bailey's texts in the early 1930s and had worked with the Arcane School in New York since 1943. She was a great organizer, who worked in complete poverty and founded the Meditation Mount center in 1971, when she was already 80 years old. Assagioli was the mind and she was the arm. Frank Hilton provided the capitals.

It became the finest esoteric and architectonic center in America, distributing free handouts. It had 10,000 students a year, exceeding the number of students of the Arcane School. Frances Adams Moore actively cooperated with her. I met the latter in Florence at Assagioli's house in 1970 and, an uncommon event, she hosted me in 1988 at Meditation Mount for four days. After 1988 Frances even gave up her summer vacations in order to carry out her intense

⁵⁰⁶ Ya Hanzhang, *Biographies of the Tibetan spiritual Leaders Panchen Erdenis*, p. 263, Foreign Language Press, Beijing, 1994.

work. On the back of the following photo of Mueller, I read these exact words: *A young D.K., given by Alice Bailey*. I think it belonged to Florence Garrigue who passed it on to Frances Moore before dying. In turn, Moore passed it on to Marilyn Mueller.



Panchen Lobsang Chokyi Nyima in the worn version of A. Bailey and in the original



Florence Garrigue



Frances Moore

The definitive proof of D.K.'s identity was provided by Alice A. Bailey's grandson, Gordon M. Pugh. He was the son of Mildred, Alice's second daughter. Shortly before his death, in December 2019, he felt compelled to give humanity a great gift, by revealing who D.K., or the "Tibetan Master", was. We express our deepest gratitude for his decision.

In December 2019, a hundred years after the beginning of the collaboration between D.K. and A.A. Bailey, Gordon told Rosa Bates, to whom we should be grateful for her excellent and lengthy research work, that the half-hidden photo behind the Christmas tree is that of the Master *Djwhal Khul*, “the Tibetan”. This picture portrays Gordon himself at the age of twelve, posing together with his mother and Foster under Alice’s portrait, on Christmas 1948, while they were living at the Baileys’. The portrait of the Master perfectly coincides with the photo in Mueller’s possession and consists of an enlargement of a classic photo of the 9th Panchen Lama, which was probably brought to Alice Bailey by Henry Carpenter. While I was finalizing this book, a friend sent me this important image of Foster, taken from the video “Rose Bates Alice Bailey’s Grandson’s Memories Photos”

<https://www.youtube.com/watch?v=oRnBfoxaWN0&t=22s>



We are told that the reason why the Blavatsky-Bailey teaching was given is the Reappearance of Christ, to be requested daily by Humanity through the Great Invocation, that embodies the Will of the Planetary Logos⁵⁰⁷ and that can be recited in a few minutes. If we knock, it will be opened to us and we will become conscious collaborators of the messenger of the Masters, D.K., and of the Hierarchy, as per his specific request:

“If disciples are to do group work together on mental levels, they must clear their minds of prejudice, hatreds and any tendency to superiority and criticism... very few of you have your minds clear from prejudice and free from hatred... If it is so hard, my brothers, to arouse aspirants, such as yourselves, to urgent service and a full sense of responsibility; if men and women with all the information that you possess cannot be aroused to sacrificing effort, you can gain some idea of the magnitude of the task with which the Hierarchy is confronted at this time. You can realize, perhaps, the sense almost of frustration which could sweep over me (if I were limited by any time concept) when, for instance, those to whom I look for cooperation, are preoccupied with their own affairs, have no sense of immediacy and prefer to concentrate upon their own development, their own families, their own problems, rather than achieve the larger world view which would lead to full cooperation. The averting of a world debacle is the aim of our effort and towards this aim I have asked your help.”⁵⁰⁸ Written in January 1939 for the USA and the neutral nations.

⁵⁰⁷ Alice A. Bailey, *The Externalisation the Hierarchy*, p. 147, Lucis Publishing Company, New York, 1981.

⁵⁰⁸ Alice A. Bailey, *The Externalisation the Hierarchy*, p. 78-79, Lucis Publishing Company, New York, 1981.

32. Limits of Hierarchical Action, Freedom and Vision of the Future

“The Hierarchy itself, with all its knowledge, vision and understanding and with all its resources, cannot coerce and cannot forecast what mankind will do. It can and does stimulate to right action; it can and does indicate possibility and responsibility; it can and does send out its teachers and disciples to educate and lead the race; but at no point and in no situation does it command or assume control. It can and does bring good out of evil, illuminating situations and indicating the solution of a problem, but further than this the Hierarchy cannot go. If it assumed authoritative control, a race of automatons would be developed and not a race of responsible, self-directed, aspiring men. This must surely be apparent to you and may serve to answer the question which is uppermost in the minds of the unthinking, occult students today: Why could not the Hierarchy have prevented this catastrophe? Unquestionably the Masters of the Wisdom with Their knowledge and Their command of forces could have interfered, but in so doing They would have broken an occult law and hindered the true development of mankind. This They will never do. At all costs, man must learn to stand and act alone. Instead, having done all that was permissible, They now stand beside suffering and bewildered humanity and—with the deepest compassion and love—will help men to right the wrongs they have initiated, to learn the needed lessons and to come through this crisis (which they have themselves precipitated) enriched thereby, and purified in the fires of adversity. These are not platitudes but eternal truths.”⁵⁰⁹ Written in September 1939.

Regarding the risk of writing about the Masters, everyone has the freedom to do so, and many today could confirm the existence of at least one Master. I would like to remind everyone that in the spiritual vision of the great disciple Franklin D. Roosevelt the first of the four freedoms he enunciated as a doctrine on January 6, 1941 was this: "Freedom of speech and expression throughout the world"⁵¹⁰ followed by freedom of religion, freedom from misery and freedom from fear (which means such a drastic reduction of armaments throughout the world that no nation would be able to carry out an act of physical aggression against any neighbor.) The fact that especially the fourth freedom is still a distant hope does not mean that we should not strive with united intention to make it a reality as soon as possible.

The world order that the Axis powers wanted to impose on the world was this:

“Might is right. The German belongs to the super-race, and only the regime of force is just; war is a natural process and therefore eternally right; the individual has no rights; he has no freedom except in so far as he serves the state; there will be no liberty of thought or conscience, and the private citizen will have no right to an opinion; men will be drafted like slaves into the service of the state.”⁵¹¹

This is what was taught to the German youth and we have seen the results. Let this not become the motto of the American or Russian youth as well, otherwise the consequences will be just as damaging. The ruthless assault on the small, defenseless state of Ukraine and the silencing of every dissenting voice within Russia precipitates a new crisis, that is also being fuelled by the fact that Finland and Sweden, feeling threatened, want to draw ever closer to NATO. I agree with Indro Montanelli: "In a stormy world it is unfortunately necessary to find an umbrella, and the American one, though full of holes, remains the only one under which one is at least allowed to sneeze."

“*Hatred, separativeness and aggression are the three major sins of humanity.*” “Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end.”⁵¹²

⁵⁰⁹ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 113. Lucis Publishing Company, New York, 1981.

⁵¹⁰ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 319. Lucis Publishing Company, New York, 1981.

⁵¹¹ Alice A. Bailey, *The Externalisation of the Hierarchy*, p. 188-189. Lucis Publishing Company, New York, 1981.

⁵¹² Alice A. Bailey, *Externalisation of the Hierarchy*, p. 173 and 197. Lucis Publishing Company, New York, 1981.

“Would you have me picture to you the great band of disciples, initiates and aspirants as a band of pacifists, cherishing the form side of life, afraid of death and remaining passive in the face of the death struggle of human liberty, of life, conscience and mind?

I tell you that this I cannot do. The Hierarchy is very different from this. Pacifism, as interpreted by you, has no place in its ranks. The destruction of form in battle (which causes so much fear to many of you) is of small importance to those who *know* that reincarnation is a basic law of nature and that *there is no death*. The forces of death are abroad today, but it is the death of liberty, the death of free speech, the death of freedom in human action, the death of truth and of the higher spiritual values. *These* are the vital factors in the life of humanity; the death of the physical form is a negligible factor in relation to these, and one easily righted again through the processes of rebirth and fresh opportunity.

I would say to those who preach a passive attitude in the face of evil and human suffering and who endorse a pacifism which involves no risks: With what do you propose to fight the forces of aggression, of treachery, evil and destruction which are today stalking over our planet? What weapons do you bring to this combat? How will you begin to stem the onslaught and arrest the whirlwind? Will you use prayers for peace, and then patiently wait for the forces of good to fight your battle and for God to do the work? I tell you that your prayers and your wishes are unavailing when divorced from right and potent action. Your prayers and petitions may reach the throne of God, symbolically speaking, but then the reply comes forth: The Forces of Light will strengthen your arms and turn the tide in your favour *if* you stand up and fight for that which you desire. Who will arrest the progress of aggressive selfishness if the men and women of goodwill rest back upon their idealism and do naught that is practical to justify their hope or aid in the materialisation of the desired ideal?”⁵¹³ June 30, 1940 Appeal to USA and neutral Nations.

Appeal by Roberto Assagioli just after the Wesak of 1945

I appeal to all of you, not to commit yourselves or join an organized movement, but to love everyone, whatever their nationality and wherever they live in the world.

I appeal to all of you, to call you back from your dreams of vague beauty, of impossible utopias and from your indefinite desires, so that you may want to look at life as it is today squarely in the face and then begin, in the very place where you are, to make it better around you.

I appeal to all of you, to call you back from your dreams of vague beauty, impossible utopias and indefinite desires, that you may want to take a good look at life as it is today and then begin, in the very place where you are, to make it better around you.

I appeal to you to study and experience right human relationships, starting with your personal relationships, with your family and with your friends and acquaintances. The aim to be achieved is that right relationships are progressively established between individuals, between groups, right national and international relationships.

I appeal to you to take upon yourselves the task of educating those with whom you get in touch, so that they too may begin to work along the same healthy directives.

I appeal to you to realize clearly that in this work no effort is in vain, no person is useless; everyone has their own place and practical value.

I appeal to you to recognize that the will to good is a dynamic energy that is expressed through individual activity aimed at the good of the whole community. Such dynamic power has never been used collectively until now and it can save the world today.

⁵¹³ Alice A. Bailey, *The Externalisation the Hierarchy*, p. 232-233. Lucis Publishing Company, New York, 1981.

33. Method of the Buddha and Nāgārjuna to transcend, to go “beyond” individualism



Nicholas Roerich, Young Lama (1945) Moscow Museum

The two truths. In the light of the *Heart of Transcendent Wisdom*, the *Prajñāpāramitā* that causes the experience of the vacuity, beyond the conventional and illusory reality or *Samvṛtisatya* of the beings and the phenomena as they appear, there is another reality. This is the vacuity, the ultimate reality of beings and phenomena as they are, or *Paramārthasatya*.⁵¹⁴ This emptiness consists of the lack of inherent or independent existence of the self and of phenomena. The room in which I am writing these lines is vacuous, but this does not mean that it does not exist or that there is no one in it. It means that the mental image of the room appears to my perceiving mind as having an independent existence, independent of causes, conditions, basis of imputation and independent as well of my perceiving mind itself. Instead, it does not exist independently of these causes and conditions. It is *the attachment* to it that is self-limiting and prevents from traveling and considering the world as home.

Is the world a product of our mental representation as quantum physicist *Schrödinger* says? “Consciousness is theater that contains everything and nothing exists outside of it.”⁵¹⁵

Buddha in the *Heart Sutra*, the major of all his discourses and which, having a hidden meaning necessitates as the tantras of an oral teaching, states: “*Shariputra, all phenomena are empty.*” What is *Prajñā* or the Wisdom? It is the integrating principle that perceives the whole instead of the parts and makes the whole acquire new meanings. It was while reflecting on the difficult concept of *śūnyatā*, the vacuity of the wheel of dependent origination portrayed in the *Stanzas of the Middle Path* (Tib. *dbu ma*) or *Mūlamadhyamaka kārikā* of Nāgārjuna, the second Buddha, that *Tsongkhapa*, became last in time to attain the highest degree of realization attainable on earth.⁵¹⁶ He was born in 1355⁵¹⁷ experimenting *Samādhi*⁵¹⁸ before the age of twenty and became enlightened in Tibet around the age of forty-two, in Wölka.

Tsongkhapa’s breakthrough came when he realized experimentally, not just conceptually, that phenomena and the lower self are empty of intrinsic existence. The intuitive insight or *Prajñā* came to him while reading *Buddhapalita*’s commentary on the *Stanzas* and particularly the paradox at the beginning of Ch. XVIII: “If the self were the *skandhas* or aggregates, as properties it would have birth and death. If it were different from them, it would not have their characteristics.” He entered the “Path of Vision” and realized vacuity or the third initiation.

⁵¹⁴ H. P. Blavatsky, *Secret Doctrine, Cosmogogenesis* p. 2416, Blavatsky_s-books.pdf from istitutocintamani.org and *The Voice of Silence* p. 62, note.

⁵¹⁵ Walter Moore, *Erwin Schrödinger. Life and Thought*. Cambridge University Press, 1989.

⁵¹⁶ *The Mahatma Letters to A. P. Sinnett*, p. 4.175, Blavatsky_s-books.pdf downloadable free, istitutocintamani.org

⁵¹⁷ Helena Petrovna Blavatsky, *The Secret Doctrine, Vol. I Cosmogogenesis* p. 134

⁵¹⁸ Helena P. Blavatsky, *The Voice of Silence* p. 21, note: “*Samādhi* is the state in which the ascetic loses consciousness of every individuality, including his own. He becomes-the ALL.”

The important part of the Stanzas *Fundamental Wisdom* of Nāgārjuna, who was born in 223 B.C., see H. P. B. *Theosophical Glossary*, can be read in Ch. VI. It stands in the middle between the extremes of nihilism, denying completely the existence of self and of the phenomena, and that of the absolutism which uphold the eternalism and the extreme of the intrinsic existence of the self and of phenomena. Other illuminating passages:

"The Buddha's teaching on the *Dharma* is based on two truths (*satyadvaya*). A conventional truth (or empirical truth characterized by diversity, differentiation and experienced through sense perception, language and thought) and an ultimate truth (the vacuity or absence of intrinsic existence of all phenomena compounded.)" Chap. XXIV, 8.

"By the misunderstanding of emptiness, a person endowed with little intelligence is destroyed as one who grasps a cobra the wrong way." Chap. XXIV, 11.

"For the one to whom vacuity is clear, everything becomes clear. For the one who has not realized it, nothing becomes clear." Chap. XXIV, 14.

The *skandhas* or bundles of attributes constitute the human personality and there are five: Form, in Sanskrit *Rūpa*, sensations *Vedanā*, mental concepts *Samjñā*, karmic actions or formations *Sanskārā* and consciousness or *Vijñāna*.

For example, a boy's body or *Rūpa* likes *Vedanā* the chocolate, how to get it? He has an unhappy or wrong *Samjñā* idea and takes action *Sanskārā* by taking money from mom's purse, without her knowledge, thus creating negative karma. This is all driven by a childish consciousness *Vijñāna*, (Tib. *rnam shes*) centered on satisfying pleasure and not on what is right, because he should have asked his mother permission to take it. As an adult, the process will be repeated with more subtle pleasures. The personality likes to know, to be loved and to command, being distant from the wisdom (*jñāna*, Tib. *ye shes*) and uses the dualistic mind (Skt. *citta* Tib. *sems*) for his own selfish purposes and benefit, but to the detriment of others. The "mind of reality" (*dharmatācitta* Tib. *chos nyid kyi sems*), described in the *Mahāyānasūtrālamkāra* 13.19 dictated by Maitreya to Aryāsaṅga is instead naturally luminous (*prabhāsvara*), just as water may be dirty but in its essential nature is clear, as in the rain. Selfishness and money sometimes cost too much, a wasted life!

Below is part of the quintessence of the *Mother of Victors* (she who makes us become) or Buddhas, *the Perfection of Wisdom*, the king of Sutras of Buddha, with four-meaning.

"Form is not different from emptiness; emptiness does not differ from form. Form itself is vacuity; Vacuity itself is nothing but form. In the same way are empty sensations, mental concepts, actions and consciousnesses." *Heart Sutra or Prajñāpāramitā Hṛdaya Sūtra*, Tib. *Sherab Nyingpo*. Synthesis in one page but also in one letter, A, a negating prefix, like "un-".

I believe that the explanation of this passage lies in these words of the Buddhist Master K.H.

"The idea that things can cease to *exist* and still *be*, is a fundamental one in Eastern psychology. Under this apparent contradiction, there rests a fact of Nature, to realize which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether hydrogen and oxygen cease to exist, when they combine to form water, is still a moot one; some arguing that since they are found again when the water is decomposed, they must be there all the while;

others contending that as they actually turn into something totally different, they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water for oxygen and hydrogen may be said to be a state of Non-Being, which is more real Being than their existence as gases; and it may faintly symbolize the condition of the Universe when it goes to sleep, or ceases to be, during the Nights of *Brahmâ*—to awaken or reappear again, when the dawn of the new *Manvantara* recalls it to what we call existence.”⁵¹⁹

Each of us is the Way, the Path, which does not come from outside, we just need to become aware of it. This is done through right thinking or building with mental substance the *Antahkarana*, the Rainbow Bridge that D.K. tells us about in Bailey's books. That enables us to get to the other shore, meaning of the expression *parāmita*, the shore of *Nirvana*.

The ancient Egyptians called it the "*Day Come to Us*," and Christians called it the *Day of Judgment*⁵²⁰ misunderstanding it a little.

“*Let there be peace on earth, and let it begin with us.*”⁵²¹

⁵¹⁹ Helena Blavatsky, *The Secret Doctrine, Cosmogogenesis* p. 84. Blavatsky Books, pag. 51 downloadable free from http://www.istitutocintamani.org/libri/Blavatsky_s-books.pdf

⁵²⁰ Helena Petrovna Blavatsky, *The Secret Doctrine Vol. I, Cosmogogenesis* p. 155 e 159. Third Edition.

⁵²¹ Alice. A. Bailey, *The Externalisation of The Hierarchy*, p. 174, Lucis Publishing Company, N. Y., 1981.

34. When will the comet light and the new Avatar reappear?

Among the books I own, there is one about prophecies. They were written in 1935 by the good Pope, John XXIII, when he was only a Bishop and the Apostolic Delegate to Turkey, and published in 1976. Many prophecies have already happened. I mention only two that have yet to come true. The first one is about death, it is called *Newa* and it is easy to solve, so you should read and interpret it by yourself. The second one speaks about birth and in my opinion, it is the right answer to the above question, so that, as predicted by H.P. Blavatsky, *He* may operate powerfully in the last quarter of this century. It proclaims:

“Open your heart to the lily. The voice will be powerful,
announced by trumpets...

Our Father, who art in heaven, thy kingdom come.

Your will is done, in heaven and on earth.

*It is twenty centuries plus the age of the savior. Amen.”*⁵²²

We were told that the date will be set by the Hierarchy at the Council to be held in 2025.⁵²³

But the earlier date has a good chance of being the true one because it coincides with the doubling of the era given by *Hamza* and the *Wesak* or full moon of Taurus in 2033.

“One thing it is most necessary to have in mind. It is not for us to set the date for the appearing of the Christ or to expect any spectacular aid or curious phenomena. If our work is rightly done, He will come at the set and appointed time. How, where or when He will come is none of our concern. Our work is to do our utmost and on as large a scale as possible to bring about right human relations, for His coming depends upon our work. All of us can do something to bring the present terrible world situation to an end and to prepare a better one: the least of us can play their part in inaugurating the new era of goodwill and understanding. Let’s remember that we are not working for “the millennium” but that our objective is twofold:

1. To break the ancient and wrong rhythms and establish new and better ones. It is here that *time* is a paramount factor. If the crystallization of the ancient evils which produced the world war is delayed, and the reactionary forces in every nation are blocked, we shall be making way for that which is new and for the activities of the New Group of World Servers everywhere — because that group is the agent of the Christ.
2. To fuse and blend the united aspiration and longing of the people everywhere so that the sound of humanity's demand may be strong enough to reach the spiritual Hierarchy.

This will require sacrifice, understanding and a deep love of our fellow men. It will also require intelligence and wisdom and a practical grasp of world affairs. As right human relations (a basic world need) are established, following the method of goodwill, the Christ and His disciples will steadily get closer to mankind. If the initial premise is accepted that the Christ is on His way, then the spiritually oriented people, the disciples and aspirants of the world will inevitably work—but the premise must be accepted if the incentive is to prove adequate. It is with this thought that we look into the future. The *fiat* of the Lord has gone forth. Christ stands attentive to the demand of humanity. That demand is rising and mounting every day and ‘in such an hour as you think not, *He will come.*’

⁵²² Pier Carpi, *Le profezie di Papa Giovanni*, p. 162 and p. 90, Edizioni Mediterranee, Rome, 1976.

⁵²³ Alice. A. Bailey, *The Externalisation of The Hierarchy*, p. 530, Lucis Publishing Company, N. Y., 1981. "At the great General Assembly of the Hierarchy - held as usual every century - in 2025, the date in all probability will be set for the first stage of Externalisation of the Hierarchy. "

**The sons of men are one, and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.
Let pain bring due reward of light and love.
Let the soul control the outer form,
And life, and all events,
And bring to light the Love
That underlies the happenings of the time.
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer cleavages be gone.
Let love prevail.
Let all men love.”⁵²⁴**

The Rules to become disciples or Solar Souls imbued with Joy, have been given in Alice Bailey's *A Treatise on White Magic*. Those who begin to apply them will receive help from the Masters, for today is the proper time decreed by the Lord. *Dominus* or Lord was the title given to the Sun by the Romans, *Dies domini*, *dies solis*, Sunday, Sun-day. December 25 was the day of the *Natalis Solis Invicti*, the birth of the Saviors of the world, who embodied in themselves the solar animic experience that is Love, whether they were the Persian *Mithras* with the Phrygian cap of the freed, the Egyptian *Osiris*, the Greek *Bacchus*, the Phoenician *Adonis*, *Attis* of Phrygia or the yogi *Shiva*. By the end of the century, many will be able to rightfully wear this symbol of liberation. But the practical work must be started today.

Here *Attis* is represented with wings and the Phrygian cap.



Beluha Mountain Peak, Altai, cradle of a new spiritual world.

When a man believes in himself, he also believes in God, because He lives within the core of our heart always, especially when we are in desperate conditions.

⁵²⁴ Alice A. Bailey, *The Reappearance of the Christ*, pp. 188-190, Lucis Publishing Company, New York, 2017.

Information technology has turned us into a single village that will increasingly express unity in diversity. This book has no price but we ask the reader to spread it free so that humanity, as the young Mithras, may kill the bull of bestiality and human passions, stimulated by the scorpion pinch to the scrotum that fuels avidity and aggression for new conflicts! Humanity will thus survive the watershed of 2025 indicated by the Masters at page 14 of this book and experience a great spiritual opportunity. Let love prevail! *Ad Maiora*. Here's to better things and to Life, Brothers and Sisters! Please, the price of this book is to download and distribute it free to friends.

http://www.istitutocintamani.org/englishSession/Lives_and_Teachings_of_The_Masters_of_Wisdom.pdf



From George Roerich, Tibetan Paintings, Plate X, p. 52-53, Paul Geuthner, Paris, 1925

We open and close this book with the holy Maitreya. At its heart or center is the meditation to invoke him. Maitreya in Dīgha-Nikāya III and in Lalita Vistara V is said to be the successor of Buddha. This future duty is indicated either by a diadem or a *chorten* on the head, as seen above thangka of Maitreya in *Tashilhunpo*. Atīsha seats on bottom left, on the other side Tsongkhapa. Painted at the request of the 9th Panchen Lama Chokyi Nyima, it depicts the last three great bodhisattvas and awakened ones, expounders of the *Path of compassion* and of the gradual path to the awakening, the *Lamrim*. Those who practice their magnificent and profound teachings, now available in various languages, will never be disappointed.

There are two keys to open the *true* doors of initiation today.

For the West the book "*The Rays and Initiations*" by Alice Bailey dictated to her by the 9th Panchen Lama.

For the East "*Liberation in the Palm of your Hand* " by Pabongka Rinpoce who, as every gelugpa lama knows, was the reincarnation of Atīsha in the last century, who also blessed the head of Tsongkhapa.

Nāgārjuna wrote in *Yuktiṣaṣṭikā* sutra 66. "Desire arises because one thinks of a pleasurable thing. One become free from desire by turning away from it, but one attains nirvana by *considering it to be void as a ghost.*"

Today his chief disciple, now Master D.K., tells us this in other words. *The New Age initiate*, inflamed by the will-to-love "*has learned on earth that the astral plane is in fact not existing.*" ⁵²⁵

Let us free ourselves from the ocean of false conceptions to be glad!
A day well spent gives glad sleep, a life well spent gives glad death. Leonardo da Vinci.

As the first Letter of Saint John says in 4:7:

"Let us love one another and all that lives, for love is from God and God is Love."

Principles in conflict.

Please who would attempt in the future to invalidate the principle of self-determination of the individual through World or State Organizations are requested to desist. Either through vaccines or subcutaneous chips, imposed on man to control him like a farm animal; or through pre-announced pandemics provoked for economic or political purposes.

They will be hit hard for they will face the united power of the White Hierarchy, who will vigorously defend the decision-making freedom of humanity, endangered by Dark forces, who try to enslave with shocks,⁵²⁶ fears and false information the Spirit of man, as did, not so long ago, Hitler's false propaganda, which convinced millions. Making fun of the humanity is not healthy.

I ideally embrace my future readers, bowing to the Maitreya in them, with the wish that he will shine more and more and make them remain free and independent in judgment, which as says the Buddha, should be exercised only after careful scrutiny and according to one's own consciousness.

The *Great Beings* have been a sublime but difficult subject for me to deal with and I apologize if, in doing so, I have oversimplified or personalized it, but I could not help but act spontaneously as the ideas came in.

Namaskar (*Sansc.* I salute the Divine in you)

⁵²⁵ Alice A. Bailey, *The Rays and the Initiations*, p. 202, Lucis Publishing Company, New York, 1988.

⁵²⁶ Naomi Klein, *The Shock Doctrine: the Rise of Disaster Capitalism*. Penguin Books, London, 2005.

